#### NO. 345

### IMPORTANT QUESTION.

THE HENRY SEYBERT BEQUEST, AND WHAT HAS BECOME OF IT?

An Open Letter to the Seybert Commissioners and the Legatees of Henry Seybert,

BY HON. A. B. RICHMOND.

(CONCLUSION.)

A short time after, I again visited the celebrated medium, Pierre L. O. A. Keeler, in company with a lady from Buffalo. The slates, cleansed, as usual, lay on the table in a well-lighted room. In conversation, while waiting for the phenomena, I quoted a verse from a po-Mr. Keeler or the lady. After I had repeated the verse, Mr. Keeler selzed another slate of his own and wrote on it in a year residence. em that I believe was unknown to either in a very rapid manner: "Friend Richmond, repeat that verse again." I did so, as I remembered it, when we instantly heard the pencil between the slates writing. After some time we opened the slates, and there was written the verse I had quoted, with one word changed and understroked, as if calling my attention to an error in my quota-tion. On my return home I examined the poem as printed in a volume of the author's works, and found that I was in error, and that the correction made by the unseen intelligent force that moved the pencil was correct-a fact known to no one in the seance room. And besides this, there were a number of communications directed to the lady who was with me, on subjects and incidents only known to her, and signed by the signatures, as she asserted, of her friends who

had passed away.

I will briefly relate one more incident with another medium, a Mrs. lves, which occurred at Lily Dale in August. 1894. I took with me two slates hinged together. I had used them in my office for a number of years. My name was stamped with a rubber stamp in several WHAT HAS BECOME OF THE HENRY stamped with a rubber stamp in several places on the frames. I had cleaned them thoroughly before I visited the medium. I informed the medium that I did not care to write an interrogatory to be answered by the unseen force, but desired a phenomenon that would be unusual and a test. It was a room with the made the University of Pennsylvania wild and a test. It was a room with the middle of the University of Pennsylvania wild the university of Pennsylvania wil

pair cleaned, and on it was a beautiful quest, and not to do what Henry Seybert picture in green and gold of a sprig of intended or desired. medium knew nothing of our former in- of my boyhood. timacy or of the sublect spoken of in the communication. Now, if the fact existed, opened was as follows: as I know it did, what is the logic of the

phenomenon? I might narrate many other instances CONCEPTION OF THE INFINITE, of so-called spiritual phenomena that I have witnessed at the various camps and seance-rooms, much more wonderful than those I have described; all of which are open to the investigations of the Seybert Commissioners, if they desire. Hundreds of Spiritualists are willing to testify to like experiences. and yet the ten honorable men who promised ten years ago to continue their researches as required by the Seybert bequest, and finally report on the same, are as silent as if they had dematerialized into the spiritual essence of the unseen world. And this leads me to inquire: What has become of the Seybert Commissioners? Do the members live? If they do, why do they not make a final report? After the developments of the last few years, have they seen their error, and are they afraid to be honest and say so? It is often true, as Hamlet says:

"Thus conscience does make cowards of

When, eight years ago. I read the report of the Seybert Commissioners, I was as much prejudiced against Spiritaverage orthodox minister, or even the members of the Sevbert Commission. I smiled at the innuendoes and "asides" of Sellers, laughed at the aucient jokes and cruel wit of the president, for I, too, was a materialist, and, as he says on the last page of their report: "I was too deeply imbued with the belief that we are of such stuff as accept a few more shadowsin my sleep."
Thad formerly been a member of the Methodist church, but my scientific sible consequence to mankind is any studies had led me unwillingly into the gloomy agnosticism of infidelity. I had not the "Infinite Mind of the Universe" never examined either the philosophy or phenomena of Spiritualism, and, like the Saybett Commissioners my wisdom. of the Spiritualist phenomena as manipose that Henry Seybert ever thought fested to-day—a fact which history of the proposition when he made his beclearly proves. . .

when he went to Europe on a voyage of nundrum? discovery, so apparently ingenuously harrated on page 114 of the report, book or pamphlet, for it is only a book wherein he says that Prof. Zollner was when bound in cardboard, while it would insane at the time he investigated the phenomena with the medium, Dr. priate yellow paper, when it would take phenomena with the medium, Dr. priate yellow paper, when it would take blade, and that the learned German its proper rank in the literature of the not even disguised to resemble the hand

professors who assisted him in the in vestigation were aged, and afflicted with defective vision and other mental and physical disabilities, etc.

I read this cruel slander, afterwards so successfully confuted by C. C. Massey, from London, who translated Zollner's works, and knew that the statements learned emissary of the University of Pennsylvania should go to Germany to interview only the dust of the dead scientist, and neglect to interview Prof. William Crookes, F. R. S., who was in London while Fullerton was there, and who was a contemporary with Zollner, and witnessed many similar and even more wonderful phenomena and who therefrom became a Spiritualist.

Yes, I wondered why Fullerton should take so much pains with the memory of the dead when a living witness, eminent for his scientific attainments was within easy reach of his disinterested, inquiring mind. I continued to wonder, until in September, 1889, I received a very gentlemanly letter from the president of the Seybert commissioners, informing me that Prof. Fullerton had been appointed the incumbent of the "Adam Seybert chair" in the University of Pennsylvania. Then I wondered no onger, for I remembered the inspired lecree: "That the laborer is worthy of his hire; and thou shalt not muzzle the

windows open, and lighted by a noon-his trustee to carry out his intentions, day sun. I laid the slates on a table be-No one can doubt this who reads the before me. The medium took a soft cray- quest; and the serious question is: Have on and marked the slates in diagonal the trustees of the University of Pennlines across their surface and on the sylvania kept their faith with the genfour sides of the pair, numbering them erous dead? Nearly ten years ago they like the pages of a book. I closed the appointed a commission, who made a slates and laid them on the table before me, keeping my hands on them. I tinue their investigations and make asked the medium why she had soiled other reports from time to time. Makthe slates. She replied: "The spirits ing the required investigations was a side of the required investigations was a side of the required investigations." will clean off one side of them and write "condition precedent" to the enjoyment you a communication." In a few mo- of the bequest by the university, and ments she took a sprig of daisies from a that it has been violated by the trustees vase on the table and laid it on the no lawyer will doubt or deny; and now elates. Then she requested me to lay the interest of the \$60,000 is being exmy watch by the side of the daisies. I pended in paying the salary of Prof. did so, and after ten minutes had Fullerton, who has been appointed in a profunction when the salary of the sal passed she told me to open the slates. perfunctory manner, evidently to fill the On opening them I found one side of the supposed legal requirements of the be-

daisies, and across the slate around the Immediately after I received the indrawing was written a communication formation of the appointment of Prof. signed with the name of my old friend, Fullerton to the Seybert chair, I sent Prof. Wm. Deuten. I did not remem- for the text-books he was using in his ber his handwriting, but I did recog- efforts to enlighten the world. I renize his peculiar mentality and charac- ceived them-two small books that teristic mode of expression. I was not when combined would be about the size thinking of him at the time, and the of the old-fashioned Cobb Spelling Book

> The title page of the first book I THE

AND THE SOLUTION OF THE MATHEMAT-ICAL ANTIMONIES: A Study in Psychological Analysis.

BY GEORGE S. FULLERTON, A. M., B. D., Adjunct Professor of Philosophy in the

University of Pennsylvania. PHILADELPHIA:

"Adjunct professor," etc. At first I did not understand what it meant. "Adjunct to what?" I inquired. Then I remembered that it must mean "adjunct to the university," although disjunct to the interest and wishes of Henry Sey-

I have read this work three times with pain and patience, and yet I am unable to comprehend it. The "adjunctive, disjunctive" professor is too metaphysical for my mental capacity—that is, metaphysical in the Scotchman's definition of the word. Said one Scotchman to another:

"Jamie, what do ye mane by metaphysics?" "Dinua ye ken, mon? I'll tell ye. It's

when ain mon is spakein' and anither mon is listenin'; and when the mon that is listenin' dinna ken what the mon that's spakein manes, and when the mon dreams are made of, to be unwilling to that's spakein' dinna ken what he manes himsel', that's metaphysics."...
And here let me inquire of what pos-

quest? I read the account of Prof. Fullerton given to assist in solving this absurd co-

nundrum?
I will give a part of a page of this

day. But I do not complain of its brev- of Esau. And now one of their number ity, for to my mind that is one of its occupies the "Adam Seybert Chair" in chief virtues. Read the sample page, and try to restrain your emotions while reading it in such a way as not to be offensive to the public:

The day offensive to the public is occupied the "Adam Seybert Chair" in the University, from which he enunciates his own "Conception of the Infinite," as incomprehensible to the ordinary readers as the vagaries of insanity. Not

whole is by no means equivalent to the assertion that we do not know the infinite. We do not know the moon as square, but that would scarcely prove that we have no knowledge of the moon, since the notion of squareness forms no part of a true knowledge of that object, Just as little is the quantitive conception of totality necessary to a knowledge of the Infinite.

"It is not agnosticism to declare the mind unable to think that which is in its nature self-contradictory; to define an object as infinite, and then think it as limited; while, on the other hand, any theory which maintains that we may know as a whole that which in its very conception precludes the possibility of its being so considered, may be accused of the direct agnosticism, as discrediting a fundamental law of thought, the law of non-contradiction. The theory attacked may as a last resource avail itelf of the old argumentum ad hominem, and remark in pointed terms that the kettle is not as black as some other ves-

sels in the speculative kitchen." Quantum sufficit!!! Exactly so! most djunctive, disjunctive professor! Doubtless this is correct, both logically and metaphorically, if we only knew what

In reading this page, with others of the book, I am reminded of an incident of an old lady who asked a friend to lend her an interesting book to read; whereupon as a joke the friend loaned her Webster's Dictionary. After a few days she returned it, with thanks. Her friend asked her how she liked it; the old lady naively replied: "Well, the words and sentences are very beautiful, but I don't think much of the run of the

But I call my readers' attention to the But I call my readers' attention to the closing sentence of the page. Observe its elegant phraseology. It is a common figure of speech of the "street gamins;" only its absolute vulgarity is slightly modified by an omission of a word or two. In the other pages of the book I notice no other omissions except that of original ideas. But then Voltaire said: "The use of words is to conceal our thoughts."

ceal our thoughts."

Prof. Fullerton also teaches logic from the Adam Seybert chair, a study taught in all the higher grades of schools in the civilized world. Now, if he is competent to teach logic, which I do not doubt, he ought to go to school to himself until he learns, as I have said before, that the burden of proof is on the affirmative. Therefore, when the Seybert Commissioners assert that all socalled spiritual phenomena are feats or tricks of legerdemain, by the rules of reason, if no other, their task is not vet finished, and they should continue their astute investigations. And when they learn how independent slate-writing is done, they should publish it to the world. "Suppressio veri, suggestio

The third study taught by Prof. Ful-lerton is entitled "Outlines of Psychol-ogy." It is a small work of one hundred and fifty-three well-leaded pages; and though I do not fully understand it. ton's "Conception of the Infinite," for the reason that it is more brief in its I appeal to the candid readers of this

paper, does anyone believe that the University of Pennsylvania is carrying out the desire or intentions of Henry Seybert, when he made the munificent bequest of \$60,000 for the purposes specifically mentioned therein? If not, then are they not both legally and morally derelict in performing a sacred duty to the generous dead, who cannot appeal to the courts of earth to redress his wrongs or enforce the conditions of his bequest. If such a donation was given to the trustees of any orthodox church in the land, for a specific purpose which they would neglect to see executed for ten years, would not the whole Christian world cry out against them? And would nol public opinion compel them to deal honestly with the will of the dead for the benefit of the living? Ten years ago the Spiritualists were, compared with to-day, numerically weak; but the child is fast attaining the maturity of manhood, and the time will soon come when Spirthat the University of Pennsylvania will be compelled to respect.

"Justice moves with leaden feet, but she strikes with an iron hand. And now, in conclusion, again I ask

And now, in conclusion, again I ask the Trustees of the University of Pennsylvania why they have not continued the investigation of Spiritualism, in accordance with the requirements of the bequest of Henry Seybert and the promises of the Commission? On the fourth page of the Report the

commissioners say "They beg that nothing they may say may be interpreted as indicating indifference or levity." And yet every page of the report contains a covert sneer, insulting "asides" or stale jokes at the cherished religion of Henry Seybert, while the University is enjoying the benefit of his munificent

On the same page they say, in speaking of the phenomena of spirit manifes-tations: "Who can fail to stand aside in tender reverence when crushed and bleeding hearts are seen to seek it for consolation and for hope?" And echo answers, "Who indeed?" And yet the never examined the separation of Spiritualism, and, like the Seybert Commissioners, my wisdom was based upon my ignorance. I did not even know then that John Wesley, the founder of Methodism, was a Spiritual time, "infinite" in the abstract, as "infinite" marks of the performance can conceive of the boundaries of that the founder of Methodism, was a Spiritual time, "infinite" in the abstract, as "infinite" marks of the performance of searced a trust. From the "goose-which his mother was a medium, "infinite" in the abstract, as "infinite" marks of the performance of the boundaries of that which is without limit? And what is berry" joke of the president of the board, to the impudent and insulting remarks of the other members, the whole report is unworthy of the gentlemen who made it and the University which Were the sixty thousand dollars sent them out on their cruel, iconoclastic mission against the sacred images of the millions of Spiritualists in the world. The Commission starts out with fair and reasonable promises; but the readers of their report will only read a few pages

But as a preliminary answer to the one word does he say of Modern Spirit objection, I may say that the assertion that we do not know the infinite as a whole is by no means equivalent to the assertion that we do not know the in-"Verily the letter of the law killeth, but the spirit giveth life." Henry Seybert earnestly desired to enlighten sor

rowing men and women in their bereave-ment as to the certainties of immortality by demonstrative evidence. A noble purpose, worthy of a Christian philan-thropist! He did not know or care whether infinite space could be bounded, divided or subdivided. "Is the soul immortal?" was the question with him. And to have this, the greatest of all earthly problems, investigated and demonstrated, was the plain object and spirit of his bequest—and it has been met with sneers and cruel sarcasm by those intrusted with the mission imposed upon them. But worse than that—the report subscribed to by the members of commission, and approved and received by the university, on the last page asserts the doctrine of annihilation, wherein the president avers the fact "that we are of such stuff as dreams are made of, the shadows of a sleep." Better by far would it have been for mankind that this bequest had never been made than that this pernicious doctrine should be propagated and sanctioned by a Christian university. And yet the orthodox ministers seem to have overlooked this attack upon the foundation of all religion, while they clap their hands in idiotic glee at the attack upon the manifestations on which all the creeds of earth are based, that attended

the Nazarene and his disciples, and was known to the early patriarchs, as nar-rated in the sacred pages of so-called Holy Writ. I reiterate, if the commissioners are to resterate, if the commissioners are honest, why do they not make a final report, or other preliminaries, as they promised to do? Since their investigation many new facts and most convincing phenomena have been published, and the commissioners have been invited to witness them. But it spirit manifestations upon facts what would become of tions were facts, what would become of their reports and the wit they had wasted in its construction? With them "discretion is the better part of valor," and for eight years they have remained in "innocuous desuguide." The fact is, that every new discovery of science has a tendency to destroy all

the orthodox creeds of man. The crea tion of the earth, the Garden of Eden man's fall and the so-called plan of redemption, with the ferrible fate of those who disbelieve, all, all are fast becoming mythological tales of the ignorant past, while demonstrative evidence of immortality and spirit-life and communications. stronger. The late wonderful discovery of the X ray proves that there is something, some influence, that can penetrate opaque substances and produce a chemical effect on a sensitive plate by delineating a pictured object, and this is evidence of the truth of clairvoyance and other spiritual phenomena. For i there is a mysterious vibration of one of the rays of light that can pass through apparently solid opaque obstacles and paint a picture on a photograph plate, it is not illogical to suppose subtile influence or intelligent force of Spirit-life may pass through the bony covering of the head and impress upon the sensitive brain of a medium a men-tal picture of the mind of a spirit of the other world. Who dares say no, it is impossible? Not more so apparently than that the muscles of the human body that concealed the internal organisms few short months ago are now as trans

covered by scientific investigation.

And now, most respected members of the Seybert Commission, on behalf of the people who are the legatees of Henry Seybert, let me beg of you, for your own sake, as well as for the sake of humanity, to continue your investigations Lay aside your fly-paper, your pocket looking-glass, with your prejudices, and resolve to do what duty and the law requires of you. Investigate candidly and carefully, and relate truthfully what you shall see, and the world will thank you therefor. But leave your wit, sarcasm and jokes at home, and do not forget that while it is pleasant to be witty, it is much better to be honest and truthful And if the University of Pennsylvania does not remunerate you for your labor, remember the aphorism of the ancient sage and poet: ward."-Banner of Light.

Compensation in Bereavement. I'm lonely now—I'm lonely now,
Since friends beloved are passed away;
Their mem'ry haunts, yet sad, I know,
It cheers not my declining day.

As age creeps on fresh sorrows prey, To blast the little life that's left; New graves are opening day by day, That wring the hearts so sore bereit. Slow move the hours, with sorrow

fraught,
No rest to me nor peace they bring; When friends are gone the world i naught, With all its song and bloom of Spring.

But what is Death? that man should pine— A simple change in Nature's course The shell may perish, but the mind Ascends to its celestial source.

Thus compensation grief forgets, And hope's fruition yet shall be; Faith sees a star that never sets, That lights the soul's eternity.

Then banish grief, since hope is ours, And rest contented to the close; Phere's life heresiter, blissful hours. Wherein our friends in peace repose San Bernardino, Cal.

It is not your posterity, but your actions that will perpetuate your memory. -Napoleoñ. Clocks will go as they are set; but man, irregular man, is never constant,

never certain.—Otway. Nothing, except what flows from the heart, can render external manners truly pleasing.-Blair.

### A GENERAL DELUGE.

From a Geological Standpoint.

ROCKFORD, ILL.

[CONTINUED FROM LAST WEEK.] ARTICLE V.

In a preceding article it was stated that even scintists had claimed too brief a period for the age of the earth. A hundred thousand years leave but triffing changes on the earth's surface, when the vast whole is taken into account. A portion of a continent may be engulfed and another may emerge from the ocean; new islands may appear, or seas be drained, but the general appearance will remain the same.

The changes are not so marked or frequent now as during earlier periods, when the internal heat was greater, the surface thinner, and the rupture was

more universal. Geologists, as if fearful that a statement of the long period which has elapsed since the earth was a molten, incandescent mass, revolving on its own axis, as well as round the sun, carrying with it several satellites, all of which, save the moon, have been completely swallowed up and lost in the parent earth, are content to demonstrate the thousands of years which would be required to silt up the valley of the Nile; to show how vast a period would be required for the Ohio, Mississippi and Aissouri, and their tributaries, to fill up an arm of the ocean from Cairo to the Gulf of Mexico; to abrade the rock of Niagara and form the mighty chasm, more than two hundred feet in depth and seven miles in length, through which flow the waters of the great lakes on their way to the ocean; or to build up a chalk cliff nearly a third of a mile in height, as found in England, from minute shells of microscopic animalculae; but they neglect to tell of those illimitable ages which, if enumerated, no one could comprehend, probably not less than six hundred million years, during which every particle of matter, whether dust, or clay, salt, sand, pebble, boulder, or rock, mineral or vegetable, found on the earth, or deep below its surface, of which the various geological formations are composed, whether stratified or otherwise, overlying the primary rock, more than twenty miles in depth, and in which the fossil remains of bygone ages are entombed, have been wrested and torn from the elementary rock, worn down by rolling upon each other, and by the action of winds and waves and falling waters, has subsequently been deposited in the beds of oceans, to again harden into rock, giving us the sand-stone and limestone formations, the coals, shales, clays and all other rocks

and earths other than the quartz-the parent of them all. The mind is overwhelmed as it contemplates the eternity of years which have preceded us, as the eternity which lies beyond! Truly it may well be said: "We stand midway between two eterni-

Puny man may seek to abridge the years, and shorten the geological ages; but the startling fact is ever before him that finite mind is incapable of fathoming infinity. He must become conscious that change, not destruction, is the fate of everything; that law, fixed and eternal, governs the minutest particles of

matter as of rolling worlds.

Man lives his brief life, passes away and is succeeded by others. Another generation repeats itself. So it has always been—so it will ever be. There really was no beginning, there can be

We may render homage to a mastermind who designed all, and called all into being, or insist that all is self-existent and eternal, and we shall find the result is the same. It saves one step in the grand scale of creation. The ancients hought that the earth was a plane, and rested on pillars; that the pillars rested on a rock, and the rock on a turtle's

upon? was the inquiry of the skeptic.
The logic that there is no design with out a designer, no law without a giver, is only a repetition of the pillar, rock, and turtle theory as regards the

earth. The skeptic of to-day meets all our arguments in regard to a first cause with the syllogism: "All the works of the Creator give evidence of design. As no design can exist without a designer, therefore," say they, "the Creator must have had a designed." Astronomers found that the earth did not rest upon pillars; that there was no need of a rock for them to stand upon; nor a turtle's back to support the rock; so when hu-manity shall better understand the forces of nature, self-inherent in matter. which calls worlds into being and endows them with motion and life, there will be less need for trying to comprehend that which is incomprehensible. The law governing the mighty machin-ery of the universe, which keeps all in equal poise; which causes the earth-quake and the upheaval of vast mountain chains; which drains oceans and sinks continents: which fills the atmosphere with lurid fiame, and startles the people with its thunder-crash; which gives rise to the winds. the waves and the tides, the heat of summer, the cold of winter, and the thousands of other incidents of well-defined law; once ascribed to the action of an "angry" God, is now well understood. As knowledge is further developed, other secrets of nature will be revealed, and the mythical causes will be further and further removed into the realms of the ignorant past.

The genuine student has no theories predicated upon early teachings. The great book of nature is wide open before him, penciled by uncring law, and everything must be tested in the great crucibles of Reason and Truth. The crucibles of Reason and Truth. dross is only consumed. The pure gold is made brighter by every test applied to determine its genuineness.

(TO BE CONTINUED.)

In some southern localities the col-

### SOUL QUESTIONS.

How Our Knowledge of Spirit-Life is Derived.

BY Q. W. BROWN, M. D., The Pioneer Medium, Mr. N. W. Koons.

TO THE EDITOR:-It has been some

time since I have made any report of my investigations into the all-absorbing theme of the facts and possibilities of spirit return. And while I have not omployed the "Spiritoscope" of Dr. Hare, the better to observe the trajection of matter in the fourth dimension of space; or the "Neurotograph," employed to de tect and define the character of impressions perceived by the sense of touch, have had hundreds of proofs addressed to my subjective and objective senses, that are as convincing to me as is the fact that the paper I am now writing upon is white, or the ink I use is black. It is not necessary for me to see a finger-print upon a smooted paper in order o determine whether the impression of a hand or fingers touching my arm or head is a hand or fingers. Yet, if in

connection with receiving a slap upon the face, or a squeeze upon the arm, you can see a finger-print or a hand-print upon the smooted paper, you will not believe any less, but, in a possible moment of reflective doubt, will gather a confidence that will disperse the shadows and let in a flood-tide that lifts incredulity above the waves and sets you right again.

It is probable that none, or at least no new investigator, has not had at times some doubt or misgivings—not necessarily from any thought of fraud or impo-sition in the phenomena witnessed. This may be unquestionable—yet it all does seem so inordinary; so out of the common channels of life's experience, that the old experiences, old teachings and mental trainings come up in un-guarded moments, and try to banish and wipe out the new and inordinary experi-ences, that the new and hitherto unculivated field has laid before the receptive faculties.

But we must not forget that all we do know and believe about the nature of the grossest matter has been made known to us through subjective and objective impressions coming from these outside states of existence.

I am conscious of the existence of my nearest earthly friends, from coming in contact with them. I know my child exists because I can take it on my knee, can see it running around and hear its innocent prattle. I know it is an intelligent being because there is meaning in its words and purpose in its actions. And again, let us contemplate our own

entity. Nothing is more strange and wonderful to our conception than our own existence. How many millions of times has the thought occurred to the human mind: "Who am I? How came I? What am I here for? And what will become of me?" The interrogations do not stop here-we even find the formulation of a doubt arising from the substratum of miniature knowledge forming the nucleus of soul conceptions, that questions our own existence: Surely, I am only a dream; what appears is not; all realities merge into appearances, and appearances lapse into shadows; shadows into imagination, and imagina

tion into nothing!
There is no limitation to the unguarded doubtful mind. Doubt and indecis ion are characteristics of the meditative and critical mind. Then, no wonder we have the incredulous among us, who will not accept the evidence of their own senses, when brought face to face with

spiritual phenomens.
These facts and phenomens have had no place in their minds. Here is an un-cultivated field of thought and association which seems as impenetrable to them as the cold ether of space, and they cannot and will not accept because they cannot conceive. Minds are not all capable of receiving the same impressions, because not all are sensitive alike. The extremely sensitive mind is like the perfectly-prepared photogra-pher's sensitive plate; it catches the proper outlines and constituencies of its environments, and reflects them to the world around it according to its degree

of impressibility.
But sensation is only one of the faculties of the soul; intuition and reason step in and divide up the panorama, and comparison and deduction arrange the categories entering into it, giving each its proper meaning and place among records as either truths or untruths.

Our susceptibilities to the reception of the truth are largely dependent upon early teaching and unwavering selfishness. Fear to part with preconceived notions often prevents many from leaving their accustomed orbits to look at what may be found outside; and such persons are vehement in their appeals o the world to stay in the old ways and never subscribe to the new. Progression is to them a word unknown, neither do they seek to realize its meaning.

But I started out to call the attention of the Spiritual world to the medium-ship of N. W. Koons, our oldest physical and trumpet-speaking medium. He still lives and is near 60 years of ago. His health is not what we would like it to be, but he is carefully guarded by his ancient band of immortals, which is being increased in numbers, through the ddition of his own friends and relatives. We have sat in many of his seances

since writing about him last winter. He does not go upon the stage, neither does he hold any promiscuous or public seances. The reason for this is that his health will not permit it; but in his private room, among his own family, with a few especial friends, he furnishes conlitions for angel converse and materializations.
Our best manifestations are obtained

when only three to five congenial persons compose the seance, and it is more satisfactory to those present, each get ting more attention and direct tests than he otherwise would. I have placed the medium under strict test conditions and ored people believe that if a crow croaks while thus environed have seen and many sold that is not brough an old number of times, foul weather handled materialized hands and arms world that is not brough will followed even, the day will be fine nearly to the shoulder. I have seen a and affairs.—Feltham.

hand and naked arm posing before my eyes, illuminated by another hand covered with phosphorus, and at the same time taken hold of it and feit it carefully as far upward as it was materialized. I have seen the trumpet in their hands taken he trumpet for the honorest factors. taken the trumpet from them, and had them come and take it away from me. I have had them take palm-leaf fans and fan me vigorously when I was warm. I have had them take a violin out of my hands and carry it to the ceiling of the room, hearing it rub there, while the strings would be twanged upon, as any mortal would twang them, and they would afterward bring it back to me. This was always done by materialized

hands. I have had them take me by the hand and shake it vigorously. I have seen faces reflected against a tambourine that was near the ceiling; and further, I have felt what seemed to be a metallic ring on a ring-inger of a materialized hand that was perfectly aglow with phosphorous, so much so that I could see my own hands and clothing; and have seen this same hand, at the same time, move across the circle to the medium and pat him on the head, rub his throat, and then go to every member of the circle and fondle them in the same way.

On this particular occasion there were only four of us sitting; the night was very cold, and the hand was as cold as ice, or at least as cold as the tempera-ture of the room. We all had on our overcoats and cloaks, and then could not keep warm. There was no possibility f any crookedness or fraud, and if you knew the parties sitting and the medi-um as well as I do, you could not think

I have had the medium at my own louse for a week at a time, where I have sat with him when the room was crowded full, and also when he and I and one other were all that were present; and the phenomena was the same, and even more convincing, if possible.

So I will say to Dr. Holbrook: Never

fear; you no doubt can witness a materialization. It can be done as surely as spirit return is a truth.

We need more physical mediums,
This phase of mediumship is more convincing to the new investigator than all
others, and I think should be sought after and cultivated more. Mind-read ing, psychometry, clairvoyance and clairaudience are noble and soul-inspiring phases; they bring us into direct communion and relation with the loved ones, and enable us to drink and fill our souls with their thoughts and emotions, that lead us into the bright lights and raptures of the Summerland; but they do not furnish the convincing proofs to the new investigator, as do the rap, the touch, the slap, or the materialized hand

or body. Spiritualism is not quite two years old in this vicinity; yet we number about twenty-five, who are confirmed in the knowledge, and there are many more vho would like to investigate Pulley's Mill, III.

"LET THE HEATHEN RAGE."

And who are the heathen of this modern day, Save the willfully ignorant?

Who darken by counsel the heavenly Of knowledge and truth to earth sent. Must not justice be done, tho' the mercy-

Remaineth at its left hand? When mercy hath no further plea that Will not justice and judgment still stand?

All these thou hast called have wan-

der'd away Like sheep in the wilderness;" For rich pasture of herbage have all

gone astray Whom thou wouldst in charity bless. Mammon's meadows bespangled with blue and with gold, And rank with inebriate perfume,

Hath bewilder'd their senses, as erst was foretold. Till scarce in his ranks is there room Only let them but offer the "first-fruits"

Mammon's altar, so greedy for coin, Making no legal error for the next to be Then the poor man's hard labor pur-

The lone widow's cot they may also de-And the husbandman's dear little plat-

When cometh misfortune's embittering The hoar frost and the flames, and all that. Why not, when their Jesus had "paid all the debt"

They ever would owe to mankind? insured, why should mammon's small soul ever fret Because this old world would be blind.

To such shrewd business ways as they

Lay behind theologian's scheme; ho' the "plan of salvation" they had in mind Tho' the Was a bold but impossible dream. Now their feet on this rock of their

faith standing firm, That each one who named God's holy With reverent lips—if with hearts never

warm-Should be honor'd with riches and famel

et whoe'er dare dispute these "vain heathens'" plan, Accursed be he evermore;

Destruction be hers—the widow's I mean-And haughtily turned from their door,

Till justice and mercy in one seat have Clasp'd firm hands as never before: Then heathen like these, with blood of hearts wet.

Shall be rampant and rage as of yore. LEWISE OLIVER Our happiness in this world depends on the affections we are enabled to in-

spire. Duchess de Praslin. That man is but the lower part of the world that is not brought up to business

### PSYCHIC SCIENCE.

Thoughts and Facts Relating Thereto.

No. 2.

#### AUTOBIOGRAPHICAL.

I appeared on this mundane sphere opportunely or not, I can't say which—and for the first time, to the best of my knowledge and recollection, during the closing scenes of the civil war. I was born of poor, but respectable, parents, and was educated in the orthodox tens, and, in a measure, believed them, but did not grow up in the fold.

A few of my ancestors and relatives

were very orthodox people in the matter of religion, but none of them were fanatics or bigots. In fact, a strong vein of liberalism was the principal characteristic. Ghosts, warnings, signs, etc., were very common occurrences, and no well-respected family was without its banshes or monitor. I have sat for hours listening to almost blood-curdling tales of "ghosts" and their doings, till my childish mind was full to over ing. The part of the country in which I was born and raised has been acknowledgedly "haunted" ever since it was first settled, upwards of sixty years ago. As to the Spiritual phenomena and philosophy, I knew nothing personally, owever much I had heard, I finally half-concluded that the phenomena might not be caused by 'dead" people

I learned my ABC's when I was between three and four years old, at my grandmother's knee, while she was reading in the big family Bible, and she still is learning me the alphabet from a book she brings to me from the other

ulty of the human organism not under-

but were produced by some fac-

While I was attending school at Valparaiso, Ind., in 1886, I read my first liberal book, and it was that grand work, Thomas Paine's "Age of Reason." Then I came across copies of the Truth Seeker and Boston Investigator, and, a fow years afterward, copies of some of the Spiritualist papers, and I have been a constant and interested reader of THE PROGRESSIVE THINKER since its first I became effectually weaned from orthodoxy, but found greater cause for admiration of practical Christianity, which I find almost altogether outside the churches. The fact is, if the found-er of Christianity were to come to earth to-day, he would not be received by the very people who pretend to follow him. The "whited sepulchers" would arrest him for a crank and put him in jail in less than half an hour after his arrival among them.

FIRST PSYCHIC EXPERIENCE. My first recognizable psychic experience was in the spring of 1883. I had been vaccinated and was quite sick with the "very-o-lord" (see"), and roomed in an out-building for several days, and had my meals carried to me. Quite a num-ber of times I heard distinctly the deep breathing of a sleeping person, or a person suffering much pain or exhaustion.
This always occurred in the corner of
the room in which my grandmother had died some eight years before. I noticed that whenever I was about to speak, search and determine what was the cause or reason of the noise, it would cease. This "sporing" has followed me more or less ever since.

One evening in May, 1888, I retired at about 8 o'clock, and at once passed into a dreamy condition. I was asleep—no, I was awake; well, I was both and neither. Anyhow, with closed eyes I saw a curious, ancient hand-lamp, lighted, held close before my face, and so many strange things were told me, or came to me intuitively, I don't know them. Then this lamp started in a pro-cession, all by itself, around my bed, and stance? suddenly was joined by eleven more, all in Indian file. After they had made their third round, they halted in front of me, and went through the most intricate waltz imaginable, and I never heard such sweet, weird, soulful music, nor do I expect to till I go hence, as I heard then. As the lights flashed up and disappeared in one solitary spark, I saw, or thought I saw, white-robed figures flitting about the room for a mo-

In a few days I began scribbling rhymes, sketches, etc., and have kept it more or less ever since, without a forethought as to what I should write. t I was awakened by the foot of my bed being lifted up and slammed down three times, violently. This oc-oursed several evenings. Though I ourred several evenings. Though I never sat in a "circle" till April 4, 1889, I had experiences in rapping, tipping, seeing, hearing and writing considera-bly before that time, which is clear to me that I was being developed or operated upon independently for some pur-

pose unknown to me.
One day I wrote jokingly of Adam sitting in the shade of the veranda of his summer residence in the Garden of Eden, reading his daily paper, while Eve was baking bread in the kitchen, bread harder than a Nineveh marble, upon which Adam broke his teeth and indulged in profanity in the sweat of his brow. Not knowing any cuss words he repeated his own name as a substitute and posterity has followed in his foot-steps ever since. That night a mammoth black hand came down and attempted to take me by the throat, but some unseen power prevented its doing On the third trial a blinding flash of light shot over the bed and the black hand was gone in a twinkling and has never returned. I suppose it was some Calvinist trying to scare me. While I was writing the article, I sensed a pres ence looking over my shoulder and almost touching me. I thoughtlessly said "Who's there?" and broke the condition, for I noticed the presence no

From time to time these strange "spells" have come, and I feel, or hear, or know, I can't say which, the most wonderful things imaginable. One night in February, 1889, I took a trip up among the stars, and I don't know where else, for all I remembered when I awoke was the clearness of the blue sky, the bright stars; and I was so cold that I was chilled for three hours. Often since then I have gone rambling over the universe, without knowing exactly how or why, and I wish I could write what I see and feel. But the thought is without expression and the grandeur is

without description. . I have seen a tiny spark, as of an electric nature, gradually grow and expand within a half a yard of my face, and take the shape and full outline of a human face, and the primary germ or spark was one of the eyes! I have with closed eyes positively seen every natural object in a room, and things as well that did not belong there. With the natural ear and eye, and the inner ear and eye, I have heard and seen that I cannot find words to express. I have felt at times that'I was lying down and know positively that I was sitting I have seen myself lying on my bed, and at the same time saw or went many miles and visited many places,

a light upon the bedroom door, and thinking a lamp had been accidentally left burning on a table in an adjoining from, I rose and stepped to the door to extinguish the light, but when I reached the door the light was gone and I was obliged to grope my way back to bed in the dark. Other times I have seen this light, but usually above or behind me, rendering the darkness like day.

We have often heard voices talking and supposed it to be callers, but invariably found them to be invisible calling.

variably found them to be invisible callers. I have often heard musical instruments, touched by invisible hands, and chords struck, and once a tune was played. This without any mediumistic work whatever. "ELEMENTALS."

A few words here concerning "ele-

mentals." My wife, as well as myself, has seen grotesque, horrible faces and shapes, and "no-shapes," which do not always go away when ordered. My un-derstanding of the cause of these phantasms is that they are evil thoughts or selfish desires given shape to or materialized. If tall things are substances, then thoughts are things and substances also. To illustrate: I have known instances where one person has thought strongly of another and a vision of the

one appears to the other. The concentrated thoughts take shape. So with these elementals—I do not think that they are actual spirit forms, but soulless thoughts embodied—automatons.

"HAVING TWO SOULS." There is a phase of mediumship that I denominate "the blending," as I at such times appear to be someone else and think their thoughts, and yet retain my own individuality, as P. B. Randolph once said, "having two souls." One instance, which was a very vivid one, I

will recall briefly:

It seemed to me that my name was James Crandell, and I actually experienced the sensations incident to dying, leaving the body, momentary unconciousness, rising above the body and rehearsing all the events of my (his) life, even to the minutest detail. Then I was carried away to some place where a man was sitting at a desk inside the door, with a very large book open before him.

On another occasion I visited "an upper room in the temple," and listened with rapt attention to the Prophet of Nazareth, who delivered an intensely interesting discourse on moral ethics. He was a sad-looking man, with blue eyes, pale features, golden yellow hair and beard, which curled, and wore simply a white robe. A lady accompanied me to this meeting, but whom I know not.

#### "THAT AWFUL EYE."

My wife often spoke of seeing a gigantic eye, which seemed to follow her every movement. "That awful eye," she termed it; and said it was very stern in its expression, but not at all evil.

This reminded me of the "eye" in
Bulwer's "Haunted House." I arrived

at the conclusion that it was a phase of

clairvoyant development.
On the night of January 28, 1893, I distinctly heard a voice call my name. In a moment my wife asked if I heard the voice, and I replied that I did, and asked her if she knew whose voice it was. She said she did not know. I said it sounded like my sister Martha's voice and asked where the voice appeared to be, and she replied that it was the voice of someone sitting on the stair-step. I said it sounded as coming from an adjoining room. In a few moments I saw the shadows of the busts of two persons in the air near the ceiling at the foot of the bed. In the morning I mentioned the occurrences to Mrs. F. and she disclaimed all knowledge of them. The point I wish to bring out is, I was awake and heard the voice of a living person a mile away, who knew nothing of the matter. My wife was asleep and heard the voice and spoke to me about it, I which, that had I the power to write supposing her also to be awake. Is them down, it would take days to read there any thought-transference, unconscious telepathy, etc., about this circum-

SYMBOLIC DREAMS. On the night of December 6, 1887, I had a very suggestive dream, which I have often thought, in the light of recent political developments, certainly must have been prophetic. I have faith in symbols, whether they appear to me in dreams or clairvoyantly. Many of my dreams have a symbolic reference to the future that I cannot solve. The art of dreaming will yet be recognized as a psychic fact, and he who wants to dream out his future may be enabled to do so in the most scientific fashion. I consult my dreams as many a phenomena-chaser consults mediums, but I don't think I am so often taken in. (This applies to the mediums who tell something anyhow, whether they get impressions or not.) Well, I dreamed that I was at an enter-tainment in Washington, and then retired with several hundred others to a dining-room, where all the delicacies and varieties of food were spread upon the tables. I was shown to a table the northwest corner of the room, at which seven were seated on two sidesor rather, on one side, for his ponderous majesty, Grover Cleveland, occupied the whole of one end. I sat next him, with John Sherman on my right; I don't re-member the others at the table. We were supplied with venison, bear meat, beef, pork, wheat and corn bread, and all kinds of pioneer dishes as well as modern. During the course of the din-ner Cleveland ran short of wheat bread, and disdaining to touch the corn-cake slyly "hooked" my bread, at which John Sherman winked approvingly. Then in my indignation I—awoke. Viewing the ship and financiering eight years in the future.

U. G. FIGLEY. Ney, Ohio.

#### Has Not Eaten for 107 Days.

The case of Mrs. Henry Ingham, of Battle Creek, Mich., is baffling the skill of the best physicians in that part of the country. She has not taken a mouthful of food or drink for 107 days. Mrs. Ingham had several teeth extracted about fifteen years ago. She suffered considerable pain and a nervous

shock, and later the muscles of her stomach were paralyzed. She could not eat anything, and suffered pain. For 362 days she was without food, and for 300 days she took neither food nor drink. She finally was sent to a mineral spring, and the water apparently oured her. She enjoyed good health for years, but suddenly was taken ill again, and

her stomach became paralyzed. Whether or not the doctors will get her stomach into a normal state before starvation occurs is the problem that is confronting them now.

There is but little doubt that if this case was turned over to some of our good healers the lady could be cured.

To THE EDITOR-Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send some of which I have afterward seen in two bottles of my remedy free to any of your the course of travel.

Since my marriage, six years ago, I send me their express and post office address.

Since saw on awakening the reflection of T.A. Slocum, M.C., 183 Pearl St., New York.

### PEN-FLASHES FROM OHIO.

BY C. H. MATHEWS.

he says:

"Let our sense of public duty and our patriotic aspirations be quickend and stimulated by a voice from the grave Keely gold cure;" and I have no doubt admonishing us that our obligations, as that they will be successful. Why not? servants of the people, are made more sacred, and our incentives to vigilant citizenship more impressive, because we have in our keeping the fame and glory of our country's heroic dead.' This is very nice, indeed: but it seems

to be slightly in conflict with the Holy Bible, where Ecclesiastes or the preach er says: "For the living know that they shall die; but the dead know not anything, neither have them any more a reward; for the memory of they is forgotten,"-Ecclesiastes, chap. 9, verse 5 How much consolation there is in the above quotation, to the soul longing after immortality, I leave to Rev. T. DeWitt Talmage the task of explaining sermon. The Rev. gent probably knows the sermons are in line with their anx-by this time that the "voices" do not 'ety."

"come from the grave."

Perhaps they are more "anxious"

AN ABLE ALLY.

While the political as well as the religious world is being so thoroughly shaken, from center to circumference, it is truly refreshing for the overburlists of America, backed and engineered our government of the law which demonetized silver and all subsequent legislation which has directly or indirectly affected the ancient constitutional stand by millions, and, coming from such a religious farce! igh-toned source as the Arena, will be of incalculable benefit to the cause of the people in their unequal contest.

"Thrice armed is he who hath his quarrel just!" SILLY TWADDLE.

Eva A. Cassell, in THE PROGRESSIVE THINKER of March 28, quotes Bishop Throgmorton as saying:
"It brings the blush of shame to the cheek of woman even to reflect on her Immoral nature."

To which the lady, responding to the impudent divine, comes back thus: "I say that the ministry have ever taught falsely concerning my sex."
The lady is right to resent such an unmitigated, false imputation. Not long ago our Methodist minister said he was glad to see the women take such an interest in the Christian religion, because
it was through them that sin 'first came appointed moderator? of the vacant Mo-

the church of to-day.

#### WHITEWASH WANTED.

And still they come: Several recognized organs of the Presbyterian church have been making grave charges against Rev. Rufus S. Green, late editor of the "Assembly Herald," at Rochester, N. Y., and the great missionary organ of the church. It is alleged that the good doctor has been speculating in of iniquity, Wall street, New York. Dr. James Allison, another sky-pilot of the same stripe, writes him as follows:-Dear Brother:—My advice to you is to keep quiet-your entire safety depends lt.-James Allison." A circular issued by Rev. Green shows how fabulous wealth may be amassed from low wages. Also, "placing dreams of sud-den riches before their eyes" to get them to buy stock. Yet this arrant hypocrite has been preaching long and loud how hard it is for a rich man to Woolwich (Eng.) arsenal, lost his ball enter into the kingdom of heaven. When the general assembly meets at Saratoga, there will be a big demand for whitewash. All of which goes to prove what I have all along asserted, that the Church of Christ, as now organized, is rotten to the core. If my Franklin, Pa., friend has any more tears to shed, let him prepare to shed now. TWO BOOKS.

I have received a copy of an interesting and instructive pamphlet entitled "The Teachings of Jesus Not Adapted to Modern Civilization: with the True Character of Mary Magdelene;" revised and enlarged edition, by Geo. W. Brown, M. D., of Rockford, Illinois; price 15 cents. Dr. Brown is also the author of a very popular book: 'Researches in Oriental History." The my indignation I—awoke. Viewing the Messianic idea is traced to its fountain, present condition of the country, this and it is shown that instead of being dream was prophetic of the results of Grover's and John's brilliant statesman-Christians, and cause them to reflect whether or not they ought longer to sion."

### HUXLEY'S VIEWS.

reason for a profound distrust of legislaof John Stuart Mill's famous Essay on and the impoverishment of the masses Liberty. end should be sacrificed to the means—catalogue of human crimes and miseries lest freedom and variety should be is chargeable to bad government.

He evidently was not a good convert thralled?" to compulsory education, either in re-ligious or political affairs. If these re-ers," was published in 1881, by Th that.

MESMERISM.

Fifty odd years ago mesmerism (now was ridiculed as "a hum- 25 cents. hypnotism) bug," and those who practiced it were denounced as "oranks." Now it is common enough in medical colleges abroad, only there; and if it be not there, it is but has not been attempted in this country to any extent. In France, Germany, Lord Clarendon.

To THE EDITOR:—A polemical speci Austria, Holland, and Sweden, special memory of Gen. Winfield S. Hancock, in Washington city, May 12, 1896, when he says:

"It of the absurdities of the popular rebigion of the day is found in President lished, which are devoted exclusively to the treatment of oblisease by hyperotic memory of Gen. Winfield S. Hancock, in Washington city, May 12, 1896, when he says:

"It is a transfer of public duty and our life in the street of the common of the list in the says:

"It is a transfer of public duty and our life in the says in particular are successfully treated. It is intimated that the says:

> STANDARD OIL The Y. M. C., of Cincinnati, O., were recently informed, by authority, that if they hired Prof. Bemis, of Chicago, to lecture for them, they need not expect any assistance from the Standard Oil Company and its friends. Oh, myl Perhaps the Y. M. C. will now realize the fact that "there is a God in Israel," and govern themselves accordingly.

ANXIOUS. Sound Money, a Populist newspaper, printed at Massillon, Ohio, says:
"The Methodist ministers are getting mighty anxious about the country these days. They are preaching about it. We to the President, in his next Sunday's have, however, failed to discover that

about the payment of their salaries? and the "gold reserve" in the treasury of

#### ABSOLVED.

the Lord?

dened people to have such an able ally der sentence of death, onered the dened people to have such an able ally der sentence of death, onered the dened people to have such an able ally der sentence of death, onered the dened property in Chicago worth \$2,000 if she would procure him a sentence of death, onered the delices the delices the delices allows until the 18th Holmes, the wholesale murderer, undefence of the down-trodden masses in their fight against the money-monopoor of May. The widow Pietzell refused the empting bait, and the murderer had to by foreign capitalists. The editor boldly hang. He seemed in good spirits, and advocates "the unconditional repeal by had Fathers Daily and Ryan to forgive his many sins —an easy job. He said "she may think me unfit to live. I am certainly unlit to die. I should like to prepare myself for death." The two ingof silver." This sentiment, so cogent- Catholic priests gave him absolution, y expressed, will be hailed with delight and thus crime is perpetuated. What a

"PERVERTS,"

One of the latest sensations in religious circles in Cleveland, Ohio, with the coming in of May, was, that Rev. Father Kolaszewski (the man with the awful name), pastor of the Church of the Immaculate Heart of the Blessed Virgin Mary (independent Catholic), with 3,000 brave Polish followers, will ally himself with the M. E. Church. These people do not believe in the infallibility of the pope and transubstantiation any longer. This priest has been quite successful in squeezing money out of his deluded folwers. Who knows but these devoted Colanders may be merely jumping out of the frying-pan into the fire and brim-stone? But there's no accounting for

#### HORNET'S NEST.

into the world."

Candless avenue Presbyterian church,
The minister who lets himself down to
Pittsburg, Pa., which yas all torn up
preach such silly twaddle as that ought over the resignation of Rev. A. H. Jolly, to preach to an audience composed entirely of moral (?) clergymen. He til he saw he was in charge of a hornet's doesn't earn his salary, and should be nest." But "the Lord's anointed" placed on the superannuated list. And must have their troubles as well as us yet woman is the chief corner-stone of "miserable sinners." INCERSOLL.

The dispatches of April 13th to the Associated Press, thought it strange, no doubt, that Col. Robert G. Ingersoll, "the greatest living agnostic," should be invited to address a Presbyterian congregation in Chicago. "There was loud applause, mingled with some murmurs." Every sect and denominations, "without an exception, had its repreela difficulty. He is also charged with using his position as editor, and his membership in the church of Christ, to boom his stock operations in that evening, lectured to a large audience in the Tabernacle at Canton, which no doubt prevented the Spiritualists from chipping in their dollar apiece to hear the great agnostic. There were no arrests for "blasphemy." How much rests for money the churches make out of "Bob's lectures will never be known. But they

are usually on the make. HOW? ance and fell into a cauldron containing 12 tons of molten steel. The man was utterly consumed. The authorities held a conference and decided not to use the metal for making cannon; and the metal was buried, and a Church of England clergyman read the service for the dead over it. Now the conundrum for the Christian world to decide is, how will the body of that man be resurrected? The creed of the church maintains a literal "resurrection of the body," among its many vagaries; and yet to be damned. How long will intelligent man and women believe such impossi-

#### VERY BAD.

Rev. John M. Fitzgerald, who was recently convicted for being implicated in the burning of the school-house connected with the parish of which he was the pastor, was on February 8th sentenced to Auburn prison, N. Y., for 10 years. He was a Catholic priest. His hired man and also his housekeeper and God" were formerly slaves. This book cook are in jail for being implicated for throws a flood of light on the beginnings the same offense. John, the hired man, of Christianity. In fact, it apparently has 7 years for his share in the same proved that Jesus is a myth. Its icon- job, he having applied the torch. oclastic character will startle innocent "Father" Fitzgerald can now send for a brother priest and make his "confession." Crime among the Christian give of their substance to support a sys-tem of religious worship so utterly in-This is another evidence that the Chrisadequate to promote the presperity and than religion does not restrain people happiness of the world, here or here- from becoming criminals and scoundrels. Not much.

#### THE CLERCY

Just at this time, when an effort is being made by bigoted malcontents to put God in the Constitution—to unite shoulder out. He is an exclergy man church and State—the views of so disand knows what he is talking about: tinguished a man as Prof. Huxley are "We believe that the church's unworth remembering. He says: "There Christlike attitude toward the great must be added that nobler and better social and economic destions that agitate society to its foundation, is largely tive interference, which animates Von responsible for the tyranhy, injustice Humboldt, and shines forth in the pages and oppression of human government I mean the just lear lest the Thut poverty, with nearly the entire catalogue of human crimes and miseries, drilled and disciplined out of human life With such a reform newspaper in New in order that the great mill of the State Philadelphia, ought we not soon to be should grind smoothly." "regenerated, redeemed, and disen-

ers." was published in 1881, by The ligious bigots succeed in their neferious Truth-Seeker Co., 28 Lalayette Place, designs, it will be the entering wedge N. Y. It has attained is fifth edition, to the downfall of the republic. Mark and can be had at the office of THE PROGRESSIVE THINKER, and of the publishers. Total crimes charged, 2,996; names and location given. Price

The seat of pride is in the heart, and

The North-Western Camp. Mahomet, the Illustrious. TO THE EDITOR:—The annual camp-meeting of the North-Western Spirit-ualists' Association opened Sunday, June

deed beautiful to behold.

and may be reached by the interurban

car from either city. The ceremony of flag-raising took place promptly on time and the immense audience in the pavil-

ion gladly joined in swelling the music of that grand old piece, "America." The president, N. S. Aspinwall, intro-

duced E. Andrus Titus, of Boston, who

gave a grand, soul-inspiring invocation, after which the president made the

opening remarks, outlining the work of he camp for the coming five weeks. He

Each one of these able speakers made

ages of the past, on down through the

time, when he described the universal

Spiritualists of the present day. An interesting feature of the afternoon was the remarks made by J. O. Barrett, an

uncle of the speaker, and a man who was known among the Spiritualist teach-ers some fifteen years ago. He is now

Secretary of the State Forestry or Timber Association of Minnesota, and al-

though he has been taken out of the act

ive work of our cause, his heart is still

with us, and his clear mind is able to

analyze and criticise for the good of

philosophy.

At 4:30 p. m. Mrs. Julia Steelman
Mitchell gave a public test seance in the
large pavilion, and there were many

present to get some message as a test

Monday, June 22, at 2:30 p.m., the conference, as an educational school, was started, and all speakers from

abroad are to take part in these daily

conferences, so that anyone present wishing for instruction and knowledge

may have the opportunity to ask ques-tions and receive answers from someone

who may be able to give the informa-

tion sought. These conferences are in-

tended to be one of the important fea-

Tuesday, Jupe 23, at 4:30 a. m., a children's lyceum was organized, led by Mrs. Lou F. Prior, who has a pleasing and instructive way with her that will make the little ones feel at home.

This, too, is to be made a feature of the

The daily morning conference was presided over by E. Andrus Titus, who

made the opening remarks; he was assisted by Mrs. Mitchell; Mr. Dunn, of Winnebago City; Mrs. Vaughn, Minneapolis; Mrs. Isa Wilson Kayner, Chicago, and Mrs. Aspinwall, Minneapolis.

It was an interesting and instructive

meeting.
At 2:30 p. m., Mrs. Mitchell gave a

short address upon "Evil Spirits, or Ob-session," claiming that so-called evil spirits, sent out by capital punishment,

were in reality much weaker than the spirit of a man who had tried to live

good and moral life, and that it

was the stronger ones that were able to return and take control of mediums, and

the ones that were called evil being

made aware of their undeveloped and weak condition, when awakened in the

Spirit-life, only came back with a feeling of supplication for assistance to

grow, and not with a feeling of revenge. It was the duty of sensitives to give way

aid the lower to grow in strength to the conditions of the higher life.

THE RECIPROCAL TIE.

Called "The Electro-Cathode."

All hail to the ray which the world calls

That gathers its force in the electro

And shimmers along through wire or

through space, Revealing the obscure with wond'rous

Now impressing through the eye an ob-

On man's conscious vision. Its spectra

Where reason and judgment, on truth's

Note relation of facts, in all that is

It inductively joins the factors of earth

In such go-relation that each one and

Combine to evoke the formative whole

With supreme precision, with subtlety

The secrets of each by the other pos-

All cosmic relations of time, thought,

By electro-cathode affined to its place.

All hail to this truth of molecular art.

Which to fields and flowers new beauties

Drawn from Nature's great storehouse in nebulous form,

And projected through space in sun-

Each element drawn to a formative

shrine,
Affined and accreted by process divine,

Reveals to the thinker the spiritual way That processes all old Dame Nature

All hall to this ray; call it X or cathode

Which on popularity's wings reveals a-

la-mode, Of much that is in the spiritual world

Co-relation its fact—all secrets unfurled, And placed by affinity's artful hand On the mental of science—hers to com-

And record on progression's beautiful

The doctrine of nature, for mortals I

All hail to this ray. When the popular

Will learn of its data, it surely will find

That affinity means the inductive plan Which unites in grand rhythm all

worlds unto man; All spheres of existence, all dimensions

By molecular ties-a spiritual grace,

Unites us in life to the higher abode By modes of motion, called "the electro

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All hail to this ray of spiritual birth;

cathode,

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various religious eras to the present

BY CODFREY HIGGINS, ESQ. 21, at 10:30 a.m., under very favorable auspices. The weather was fine and the clear, blue sky above the grove was in-Twin City Park is located between the cities of St. Paul and Minneapolis,

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After careful reading and examina-tion, I have to say it is a great and grand work, evincing the thought and research of a scientist and philosopher, and a large endowment of that faculty of intuitional insight that is often of more value in the discovery of the truths and processes of Nature's mysteries than is the possession of stores of technical learning acquired in the schools of science and philosophy.

The volume possesses the more interest to Spiritualists from the fact that the author is himself a Spiritualist; and it may, I think, he considered not amiss to hazard the opinion that his researches in Spiritualism have been an aid in fit-balls. A mercantile gentleman of my ting him for his work in preparing this acquaintance, in New York, can become treatise. Psychic investigations and experiences, such as he has made and had, must assuredly have been an excellent factor in preparing him for his exhaustive study of the finer forces, as wrought out and presented in this book. can scarcely see how he could achieve such fine results as are made apparent in these pages without not only fine psychic powers of his own, but also a training in their experimental use and in experience gained by observation and

investigation of spiritual phenomena. In medicine, as in other sciences, there is a gradual evolution from cruder and coarser ideas, toward the more subtile the finer forces and elements, which in past time have been little nooverlooked. These finer forces, ofttimes apparently elusive in their nature, have not been given their due weight and credit as primary factors in the curative and health-conserving processes of nature.

It has fallen to Dr. Babbitt to bring

these important factors distinctly and with scientific clearness of elucidation to the attention of the world, and humanity owes him therefor a debt of gratitude that may be rightfully claimed by very few indeed.

Viewed merely as a philosophical disquisition on light and color, the volume evinces the author's possession of remarkable mental powers of perception, an intuitive knowledge of the finer aspects of physical elements, their relations, their nature and effects. But his gift carries him far beyond and above the merely physical aspects, into the wondrous realm of psychic forces, their play and interplay, where he manifests the possession of actual clairvoyant powers, enabling him to see and describe still finer forces than those which the physical eye and objective physical science have cognized.

In these two points, concerning the finer physical and the psychic forces, Dr. Babbitt's work marks a distinct epoch of advancement; and in the application of these factors to the welfare of humanity, he evinces, at once, the genius of the inventor, and the soul of the humanitarian whose object is to enlighten and benefit the race.

More deeply than any other scientist has he probed into many mysteries of nature, and more clearly and success fully has he explained them; and more than all, he has intently rendered them subservient to the well-being of hu-

reasonings, after Dr. Babbitt's masterly style of condensation and clearness, it is to me no matter of wonder that the Rev. Shirley W. Baker. LL.D., D. M., who has the most completely furnished sunhealing establishment in the world, at Auckland, New Zealand, should write: "I am more in love with these principles every day, and have more confidence than ever that you have revolutionized the whole system of healing, and introduced to the world God's own system."

A highly-educated young lady, the daughter of a Presbyterian clergyman, was astonished to lind out that so many mysteries of the universe were explained mysteries of the universe were explained therein, including electricity, light, color, magnetism, and atomic and chem-ical laws generally, and finally declared to Dr. Babbitt: "It is the voice of God and not of man!"

d not of man:"
"True," said the Doctor, "for no morl man could unrayel these things without aid from the higher world." Let us proceed to quote somewhat. The author has been treating of "the ethereal forces," and on page 107 he discusses "The Primal Action of Force." By the material universe we mean

the realm of atoms. I shall now aim to show that something beyond atomic action is necessary to keep up the great structure of things. Let us consider, first, the ordinary, coarser atoms, such as oxygen, nitrogen, hydrogen, carbon, and the usual metals and other solids. These are swept together and held in co hesion by a finer grade of atoms, which we call ethers. These ethers are the life of the atoms through which they pass, as they set their spirals in swift vi-

"But they themselves must have a still finer grade of atoms, which pass through their channels, as a life-giving force, and these, again, still finer ones. We, of course, know not how many grades there may be in this wonderful chain of progression toward the infinitely small, but there must positively be a last link, the ultima thule of atomic force. If there had been nothing be-yond this as an initial impulse, then the infinite whoel-work of the universe, with its clanets, suns and systems, would never have existed, and all things would have remained amorphous and lifeless. But from the nature of things there must have been an almost infinitely subtile, elastic, infrangible Intersoul, all-penetrating, all-quickening, and filling the whole realm of being. This may be termed infinite spirit, or the soul of

things.
"If we should take these two great we should have spirit on the one side as a limitless, unformulated substance. and matter on the other side, as an unpolarized and lifeless mass. Spirit being elastic pressed against those atoms. or spirilla, which were fine enough to receive its impulsion, and these, as a reactive principle, were set into vibration. The vibration of the smaller atoms, or of the smaller channels of the larger atoms, spreading progressively to all coarser realms, drew spirit itself into activity, and immediately attractions. repulsions, cohesions, polarizations, and formulations began to come into exist-

ence. "Thus we see that, while matter is are necessary to produce force, and both combined constitute that wonderful duply sical life? Nay, shall we approach all glories of the holy of holies and stand in the very are to be born so.—Izaak Walton.

the terrestrial and celestial. As unity of law rules in both the visible and invisible, we know that this union of matter and spirit must take place even in the highest heavens, although the material part there must be refined and beau-tiful beyond all present human concep-

tion,"
While some chapters appeal to the interest of the student and adept in natural philosophy and chemistry, the medical profession will find matter of interest and vital importance in the part devoted to Chromo Therapeutics or Chromo-pathy. The ordinary medical practi-tioner, of whatever school or of no school, will find a new world of thought and study, of immeasurable practical importance to humanity. In therapeu-tics, as indeed in other divisions of seience, physical, mental and spiritual, Dr. Babbitt stands forth as a new Co-

lumbus discovering a new world. In the chapter on Chromo-Dynamics we find this interesting and suggestive paragraph—rendered the more so by the current literature on the so-called

"Mlle. Atzmanndorfer in the state of somnambulism' saw 'the glowing steel transparent almost like glass,' 'Friedtransparent almost like glass.' Friedrich Weidlich saw the flame in air, two inches long. I then sank the magnet, lying in a glass basin, into water. The flame (for the most part) instantly disappeared, but he saw the magnet glowing and translucent, almost like the glass itself.' 'Metals in the odyllic glow appear to sensitives translucent, glowing through and through hollow so en rapport with these finer grades of light as to be able to see through the human body as though it were made of glass. Here, then, is the philosophy of clear-seeing or clairvoyance, although many have the faculty so feebly developed that they are liable to commit mis-

Is it not evident that the hypothesis or philosophy that traces spirit—so-called—to its more finer materialistic or physical munifestations-modes or forms to the physical results of rial-spirit (if we may so speak) in its most elusive, attenuated and refined forms-where it escapes the coarser cognition of man's material senses-the hypothesis or philosophy that stops there and calls this refined essence of matter "spirit," does not prove or dem-onstrate what is known as Spiritualism? To demonstrate Spiritualism there must be not merely the evidence of a refined principle or force, but there must be the evidence of an intelligence—a personal, spiritual, self-conscious entity behind the force, moving and operating as an independent being, to produce the phenomena.

Homeopathists have a process of trituration, by which they approximate toward the essential principle of drugs and medicines; but in its triturated form the drug remains a drug still, though much finer, more subtile, and more assimilable than the drug in its coarser form.

Now, when what is known as matter, as contradistinguished from spirit, in the ordinary apprehension, has been passed through the finest process of trituration—so to speak—until the result has lin proof of the justness of our estimates. reached the nearest possible approxima-tion to pure spirit, it is still a mode or form of matter—nor does it manifest the properties of individual, self-conscious, self-acting, volitional spirit entity. Reduce it, or exalt it, till it becomes never so refined—yet it manifests no intelli-gence in and of itself, that takes mental cognizance of other entities. Its acts, so to speak, lie within the lines of obedience to the physical laws of its nature

and being.
Call upon it—ask it a question—and you get not so much as a simple yes or no. It is silent-it has no voice except as you substitute your own reasoning faculties in its place, and so work out the answer within yourself. But that by no means proves what Spiritualism manity.

After careful examination of this the mental faculties and characteristics and psychic studies.

Not only will the student of physical the continuity of life of those who once inhabited mortal bodies, and from which they have passed, through the change

> Continue the refining process to-its highest ultimate in ethereauzation and spiritualization—still it manifests not in the finer forces that operate with the characteristics of individual personal and upon man and tend to the evolution of individuals and of society toward the intelligence that pertains to conscious thinking ego or personality. Electricity, magnetic currents, molecular motion, manifest nothing that indicates the characteristics of mind, volition, thought, the soul-principle. The transmission of sound through wire proves not that molecular vibration is intelligent—it proves that a Tesla or an Edi-son is behind it, has harnessed it, tamed it, civilized it, and having discovered how to manage it, is controlling and utilizing it; and all the mind it manifests is the mind that controls and uses it. Electricity is not mind, magnetism is not intellect, odic force is not thought, ether is not mentality, nor does any combination of these elements or factors produce that transcendent, high, divine, God-like entity, that individualized principle of life and thought, of selfpoised volition and moral and spiritual consciousness, whom we term a spirit

being. But, three plain, ordinary, little children hear certain queer raps, that fol-low them about their home. An idea strikes one of them, and in her child-

like way she says:
"Old Splitfoot, do as I do," and she makes three raps. Immediately, as if hearing and understanding her remark, 'something" makes three raps.

Then another child makes a request, of a similar nature, and she, too, receives a like response. Eureka! We have found it! The

"something," unseen by mortal eye, that responds to the requests of the little girls, manifests intelligence—mind. It demonstrates that it is a spirit ego-an unseen entity possessing mind-and voli-

The little girls, simple-minded and in nocent, have discovered what the philosophers and scientists, with their cru-cibles and alembics, and their profound researches into the nature, qualities and principles of matter and spirit, have never been able to achieve.

Yes—it is not the refinements of matter, nor the modes of the finer physical forces—it is the manifesting intelli-gence back of and behind them—to rap out intelligent replies to questions-it is this that proves Spiritualism, proves conscious spirit entity-proves not merely the fact of spirit, but of a spirit, a soul, a conscious, individual mind and perfect selfhood of man.

Molecular impact, to prove Spiritualism, must have not an embodied but a disembodied spirit behind it that produces the impact.

It is very interesting to observe Dr.

Babbitt's manner of handling the finer forces when he pursues them into the psychic realm, as in the chapter on Chromo-Mentalism, where we find these beautiful and impressive thoughts:

"In considering the laws of visible light and color, we have been dwelling in nature's outer temple; in unfolding the mysterious workings of the odic light and color, we have entered the vestibule "Thus we see that, while matter is of the inner, and have taken the first helpless without spirit, so is spirit helpless without matter. Both combined we dare to open still another door far-

presence chamber of Mind? We gaze in awe upon a great temple, a mountain, an ocean, a world. But intellect is greater than these, for it can measure sweep a thousand times beyond their orbits. Intellect, or Mind, is the soul manifesting through the body, and the soul being a spark of the Infinity is itself infinite."

And again, after speaking of the "Beauty of the Fine Forces," and the results in his own experience of the cultivation of this faculty, the author continues:

"These finer interior views of Nature and her forces show us that there are universes within universes, and that the condition of things which we inhabit is not the real universe, but the mere shadowy outer shell of being, while the real cosmos is so much more intense and swift and powerful than the grosser grade of materiality around us that the latter compares with the former some what as a mist compares with a solid substance. And yet there are those who think that this lower universe is all that there is for man, while the sublimer realms of existence are to go to waste a a worthless thing. Even so low a grade of being as a chrysalis can awaken from its coffin and move off into the sunlight but man, standing upon the very pin nacle of nature, and the natural master of its domains, must vanish in eternal oblivion, according to these theorists, before he has fairly entered upon the possibilities of things around him. In a brief supplement, Dr. Babbitt says: In the first edition of this work,

written in 1876 and published in 1878, a full description of these higher grade lights and colors was given, and many of the revelations of mind and matter thus made known were presented. It was shown that clairvoyance becomes possible by getting into rapport with a grade of light so fine as to penetrate opaque bodies and thus reveal the inte-rior soul of things. To the old style of scientists who can understand only the coarser phases of matter, this seemed visionary and absurd. Lippincott's visionary and absurd. Magazine, for instance, commended the work excepting the facts of this inner vision, which it called 'the eccentricities of an enthusiastic savant.' now the slow, plodding scientific world are finding out that these eccentricities are founded on eternal truth, for the world, through the splendid demonstrations of Crookes, and Roentgen, and Edison and others, is learning that there is a grade of light so refined and searching as to penetrate all kinds of solid budies, The ordinary light of the ca-thode ray thus brought to notice is no doubt what Baron Reichenbach called odyllic light, and may very properly be called fluorescent light instead of the meaningless term, X rays."
It should be understood that the vol-

ume under review was not written for the technically scientific reader alone, but the general reading public will find abundance in it that will interest and instruct in the deeper and finer forces of nature-much that will be found of

mate of this work, we may state that in England there is a great demand for it, and the London publisher has arranged to have it put into all the great British libraries and universities, and it has been widely demanded in this country for years.

The work shows how we measure all

things by their color forces, and among the beautiful colored plates are those which reveal the odyllic and psychic forces, and the methods of mental and psychic action, including clairvoyance, psychometry, statuvolence, etc., which the author has been able to explain so clearly from his knowledge of atomic and ethereal forces.

From the points thus presented it will

readily be seen that the work will prove stands for-the existence of living, con- of especial interest to Spiritualists and

> and psychic science find food thought, light and knowledge in this volume, but the sociologist and thoughtriends of humanity who are interested in social and industrial economics will find pleasing and profitable instruction higher, finer and better ideals of indi-vidual and social perfection. In this respect this volume is worthy the study of the political economist, the sociologist and the statesman.

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Neutrality in things, good or evil, is both odious and prejudicial; but in mat-ters of an indifferent nature is safe and Angling is somewhat like poetry; men

### COGENT #HOUGHTS.

Present Bellefs Not Final.

"What if the earth is hiding Her old faiths long outworn; What is it to the changeless truth That yours shall fail in turn?"

If it were not for the fact that our present faith is more satisfactory than | lief in its infallibility. They hesitate the one we have given up for it, the to do this out of reverence for the thought of change of belief would be a sad one.

For many years I have been steadily gaining new beliefs, and, of course, giving up old ones; and yet I am reoiced more and more in the new faith and at the escape from the old. When orthodox teaching in it, it would have I reflect that this must go on, I am, at first, shocked; for it seems impossible of belief that my present faith can ever fail me. I am comforted by the thought that whatever of truth I now hold I shall certainly it is. Let the orthodox have it; let be glad to give up; and that the change will be for some belief that is can, and they can prove them by better than my present. For many years I labored to teach

most of our liberal preachers are doing to-day. This can be done; for the towards liberalizing him. 'Till we Bible contains much truth that can have done this, we have done nothing never fail; but if we attempt to rely upon the authority of the Bible to prove liberal doctrine, we shall fail; for the Bible also teaches much error. Liberals have only helped to keep the Bible in the hands and hearts of the people. They have made it respectable, and helped to keep it respected. If we had given it up to the so-called orthodox, granting freely, if we must, that it teaches clearly their doctrine, and let them explain away the liberal doctrine in it, many more would have given it up, saying, we care nothing to the so-card against storm; and when the given it up, saying, we care nothing to the so-called coherence in the house like an idol, and used as a charm against storm; and when the so-tables of the substant of the so-table of the so-called them explain away the liberal doctrine in it, many more would have given it up, saying, we care nothing for good texts, have explained away hearts of good people. This is a notice. losing game. When we prove good There is no better way than to make doctrine from the Bible we increase the demand upon them to prove why respect for it, and uphold it as au- we should believe the Bible. Texts thority, and prepare the minds of written by some one when there was, people to accept whatever can be as yet, no Bible, will not prove it. proven from it. The Bible teaches Even if it were full of texts saying clearly and strongly the orthodox doc- that it was inspired, Jesus said if he trines, all of them, and more. It is a good book for the Mormons, and was not true. This is usually underthe larger part of the Koran is from stood now if a man professes to be it. [Very questionable.—Editor.] the meekest man, or the most pious Those people with fetained their ad- man, or the most inspired man. The herence to slavery because of the good in the Bible is not peculiar to it,

reject woman delegales now. The Presbyterians are all right in rejecting such men as Briggs and dare to teach it without some claim smith. Their doctions strikes at the that it is of God, and we must not use root of orthodoxy, and will surely de-

troy it. Row io
The Bible teaches the fall, the curse of God, and a hell of fire for those who reject the "great, salvation." It Real belief depends upon knowledge upheld and commanded the killing of and experience, and if knowledge and witches, and also the killing of people experience do not grow there is no for opinion's sake. There is no easier task than the proving of such doctrines from the Bible. One need not old faiths, one who does not change, trouble about the few passages here that is, does not grow. and there that teach better ideas. If our present belief satisfies us, it There would have been no one to is as high as our knowledge and expoint them out if the liberals had left perience; if we increase these, our them the Bible, and proved their doctrines by science, reason, and common sense. We cannot prove our doctrines from the Bible, because no change his belief. None are so wise one can tell what it does prove. Mere that they need not change, many are counting the texts for and against any so foolish that they do not. One doctrine could not settle it. It is of the last utterances of Mr. Forthuseless to quote one writer against ingham was as follows: "Universal another where all is supposed to have religion cannot pretend to be final, for been inspired of God. The orthodox by its very essence it is progressive. are all right from their standpoint. These doctrines are most clearly taught. I regret the time I have spent in searching for good texts, and bringing out the best meanings from them, and in explaining away the bad ones and softening them down. What if it does teach bad and false ideas, why should we believe them? What tion of light, liberty and love."if it does claim to be inspired of God, E. B. Marsh, of the People's Church, why should we believe it? What if Peoria, Ill. it does have some good thought in it, is the error in it true for that reason? We have to appeal to something better and higher to prove our teaching; for the Bible cannot be proof of anythingbut that the writers believed it. The fact that some man, any man, believes or believed a thing, does not prove that it is true. We have first to prove that the Bible is true before we can use it as proof. This no man can do. This has been assumed, never proven. The fact that Whittier states. and that heads this article, proves that the Bible is not true. Men's opinions change; the old gives place to the new. These men would have changed had they lived. Paul had a sudden change of belief; was he right once for all when he changed? Why should we believe him an hour after the change more than an hour before? All we can say is he seems to us nearer right after the change than before. Then we believe him because he appears to us to be right.

Why not believe what appears to be right, whether Paulisaid it or not? Is it not a fact of human experience that all but fools change their minds? Then Paul, if i her were not a fool, would have changed had he lived

longer. The pride that will not change is folly. The ignorance or stubbornness that will not change is sin, sin against a holy spirit.

The Bible is valuable as a record of human beliefs and human life. What-ever truths it contains may be used as and helped in many ways to make camp illustration, nothing more. Since it contains so much error, such horrid being my home camp, I have tried to assist and help the other mediums presideas, such vicious opinions and recontrata than to give seances of my ords, we do great harm when we own; and now as this little camp has bring it into good repute, and cause it proved a success I think much good will to be respected and believed.

now, is to destroy men's faith in the Bible as God's word. This belief in the infallibility of the Bible has re-

tarded civilization, Whittier thought, a hundred years. It has been the moying cause of many crimes against / humanity. It is the breastwork of priestcraft. There may have been a time when it was higher than the people who read it; then it did good. That time is long past, not on account

of the Bible but in spite of it.

No better work can be done for humanity now than destroying this begood in it. But we do not destroy the good in any book by pointing out the error. The error in the Bible does all the more harm because of the good. If it had not contained so many liberal doctrines, if it had nothing but the gone out of use long ago. If the lib erals had not taken up the foolish idea of explaining away the bad in it, and magnifying the good, it would be regarded with much less favor now than them prove their doctrines by it; they nothing else. The orthodox teaching and the Bible will stand or fall toa reasonable belief from the Bible, as gether. When we get a man to doubt the Bible, we have made the first step

given it up, saying, we care nothing charm against storm; and when the for a book that teaches such doctrine. preacher comes he can teach them his The liberals have ransacked the Bible pet texts, and how to explain away opposing texts. Expensive bindings or softened down the error in it, and are resorted to, family records, and in many ways endeared it to the other means to bring it to worshipful

Bible were right, as are those who but may be found in many Bibles. The evil in it is so horrible that no one could imagine it now, or would our reason or sense of right.

Belief might be called the fruit of a growing mind: and if there is no change of belief there is no growth. change of belief. It is a sad infatuation to praise one who holds fast to

present belief will fail to satisfy. Confucius remarked that only a very wise and a very foolish man did not Human nature is undeveloped. Its cardinal beliefs are in the future. Of one thing only can it be certain, of its upward aim, its tendency toward the ideal, its impulse heavenward. Belief must grow with the advance of knowledge and experience. It looks forward, and forward only, in the direc-

#### FARMER RILEY.

He Sends in a Report from Bankson Lake, Mich.

TO THE EDITOR:-Sunday, the 15th, seemed to be the day of all days at this camp. There were over one thousand people in attendance on the grounds to neet the gifted and well-known speaker, Mrs. A. E. Sheets, of Grand Ledge, Mich., and never did we listen to two more instructive and interesting lectures than those she gave us on that occasion, She held her large audience spellbound for over an hour at each lecture, which were followed by tests given by Mrs. Marion Carpenter, which were fine and

all recognized.

Mrs. Sheets remained on the grounds until Friday, the 19th, and she endeared herself to all the campers by her pleasing manners and womanly ways. She gave lectures on Tuesday, Wednesday and Thursday to appreciative audiences. Sunday morning crowds of people filled the grounds and they were highly entertained and interested in listening to two well-delivered lectures, followed by tests by Mrs. Marion Carpenter, of Detroit. Mrs. Carpenter, although among the younger workers, bids fair to stand among the first in our land as a lecturer and test medium. The mediums attending this camp are

many and have been well patronized. Mrs. John Lindsey, the gifted clairvoyant and test medium, attended during the whole camp and gave many satislactory tests. George Goodman, of Liberal, Mo., in

dependent slate-writer, was present and gave slate-writing sittings under the trees, without even touching the slates. Mrs. May Miller, of Paw Paw, Mich. life pleasant for all, and as for myself, i come from it. It has been decided to hold another next year, and the speak-The great reform, so much in need ors are already engaged. I expect to now, is to destroy men's faith in the attend the Devil's Lake Camp, which



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night about a year ago, pleasantly re-volving in my mind, the spiritual world and the lovely home I was soon to enjoy

over there, my attention was suddenly attracted to the spirit of a Catholic priest who stood at my bedside robed in

presence, for often in my clairvoyant vision I see spirits walking about in my room. He had a pleasant face and

seemed as solid as a mortal. He said to

"Leave your money to the Catholic

He remained long enough to hear my

reply, which was couched in courteous

but positive language. I said:
"My dear sir, I am not a Catholic, and

therefore I must decline to accede to

your request," and instantly the spirit

The priest was evidently conscious of the fact that I have no wife or children

and this evidently was the reason he ap-

proached me in the manner he did

This is evidence to me that Catholic

spirits are laboring to advance the ma-terial interest of their church in this

of mediumship, from materialization

down; have been a careful and thorough student in all that pertains to the higher

life; and in conclusion I will say that I

never knew what real happiness was

ARE THOUGHTS THINGS?

A Short Lesson in English Gram

mar.

TO THE EDITOR:-Who that reads the

rell-filled pages of THE PROGRESSIVE

to observe the forward advance? Much

of the force that produces this on-

ward movement is generated by the re-

Some speak of thoughts as things. I am inclined to think that they who

speak thus are hardly stopping to an-alyze thought. I think it will not be

denied that the gray matter of the

brain is the instrument of thought. If

we conceive of a state of perfect rest for

are considering a case of the absence of

thought. Let thought commence and it

manifests itself by vibration. If the free end of an elastic spring is struck, vibra-tion is at once initiated and a sonorous sound may result. This sound may be

compared to thought, which is generated by a like molecular agitation. Neither the sound produced in the one case, nor

the thought in the other, can be called

I noticed that someone some weeks

ago spoke of the astronomer Proctor as having declared in his lifetime that the

planets are uninhabited. Such blunders ought not to be left intact. Proctor took

ought not to be left intact. Proctor took
the very reverse of that position.
Among his various works see "Mars" in
"Other Worlds Than Ours."
Why are so many writers attempting

to imitate the cockney by using "an" before "h" sounds? There is not a scrap

of authority for this. Nature will teach

as do our English grammars, that the article "an" harmonizes only with vowel sounds, while "a" naturally coalesces

with consonant sounds. If we say he is

'a" human hog, the rhythmic action of

the very reverse is true.

A similar rule of euphony is found in

After sickness of any kind, complete

and speedy recovery is insured by the

use of Ayer's Sarsaparilla, It expels all

the system, and restores tone and effi-

INDAGATUS.

the organs of speech is unbroken; with

union" is equally as erroneous.

the best summer medicine.

he Greek.

Malden, Canada.

this portion of the brain

things.

sultant friction of various opinions.

THINKER from week to week can fail

J. G. PATTON.

until I became a Spiritualist.

me in a firm and decided voice:

Church.

the terms offered.

can each have a copy of the book.

it if you could not get another copy.

and has been sold for 50 cents.

among your friends.

WORLD, TO BE GIVEN AWAY.

J. R. Francis, Editor and Publisher.

Antered at Chicago Postoffice as Adelass matter Terms of Subscription.

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SATURDAY, JULY 4, 1890.

"Now Laugh."

The scientists are plotting to defeat "God's wrath," and make his cyclones inoperative as messengers of vengeance. These busybodies are not content to limit their devices for human amelioration to the wresting of the lightnings from the fist of Jove, but they have determined to make his cyclones abortive. At the rate things are going only earthquakes will remain as ministers of destruction; and is it not possible by stealing his pent-up gases stored in the bowels of the earth we shall rob those powerful agents of their ability to injure? We suspicion it. Prot. H. A. Hazen, of the government

weather bureau, says, "In fifty years there will not be a big town in the southwest without a tornado trap." Quoting

"The time has arrived when serious attention must be given to finding means of defense against these whirling storms. As the so-called cyclone belt becomes more thickly populated, disasters from this cause will grow more frequent. Already people in that part of the country have begun to regard the question having an important relation to their future welfare. When a menacing looking cloud is seen they are terrified, anticipating a catastrophe. My belief is that any town in that region would be rendered safe against tornadoes by a series of lookout stations extended in a line from north to south, so as to interpose a barrier on the danger side, i. e., the west side, from which the revolving storm invariably comes. This barrier would be made effective by means of a system of dynamite bombs, connected with the stations by wires. It would not be necessary to keep guard all the time, but the men appointed for the purpose would only go on duty when warning was received from the weather bureau that conditions were favorable for cyclones. On seeing a funnel cloud approaching, the operator would simply blow it to smithereens.

"What reason is there for doubting that such a method would be successful? are sometimes dissipated and reduced to harmlessness by the firing of guns from threatened ships? A waterspout is nothing more nor less than a marine tornado. Occasionally they have been seen to run upon the land and transform themselves into cyclones. If the torna-do were not destroyed by the dynamite explosions, it would be likely to be deprived of so much of its energy as to be rendered incapable of doing harm. The cost of maintaining these systems of defense throughout the cyclone belt would not amount in 1,000 years to the twenty million dollars which the recent talamity is said to have cost St. Louis.'

#### A Beautiful Introductory.

Dr. S. C. Adams, of Oregon, in introducing Prof. Harrison D. Barrett, President of the National Spiritualists' Association, to a Salem audience, on the 31st ult., over which he presided, is reported in the Statesman to have said:

"The wailing cry of hope and doubt in every age has been, 'If a man die, shall he live again?' and the only reply of all the best religions known to man is far more pregnant with dark despair than joyous hope. For the life they promise to the great majority is nothing but a state of hopeless misery and eternal woe. They all assume the unnatural and unjust hypothesis, that notwithstanding man's unavoidable ignorance and unfa vorable environments, his future state and opportunities are unchangeably and etornally fixed by the little truth and knowledge he is able to obtain in this

"The assumption is unscientific and absurd, and is unworthy of any benignant and intelligent Creator.
"Every voice of nature and of nature's

God proclaims with myriad tongues that | being damaged to the amount of \$10,000 change and growth and progress is the universal law. This obvious fact is full of inspiration and of hope, more full than any other doctrine ever taught. house was reported damaged to the Whether true or false, hypothetical or amount of ten or twelve thousand doldemononstrated the universal concensus of intelligent thought in every age of man has voiced the hope and the possihility at least of a continued personal and progressive life that cannot die or

cease to grow.
"It is claimed by many now that this grand hope is a veritable and demonstrated fact. If this be true, it should be hailed with keenest joy, as it gives to man the noblest and the most divine religion and brightest hope that has were corrupt, and that their pernicious to rise into a spiritual and progressive life, the importance of a preparatory and corresponding life of nobleness and magnanimity cannot be too highly estimated, while the value to the spirit-man of believing dogmas and observing days ination were rolled together in a com-and other pagan ordinances cannot be mon ruin! If the doings of Providence too little minimized."

Self-control is promoted by humility. Pride is a fruitful source of uneasiness. It keeps the mind in disquiet. Humil- the people from disaster? ity is the antidote to this evil.—Mrs.

in Holland and Belgium to kill a stork considered one of the greatest misforunes that can happen to a man. Ill Old and New Teaching.

When God created the earth and nade the firmsment, the Bible says, he divided the waters which were above the firmament from those which were below, and all that region above the firmament was called Heaven. And then, when God set about to destroy the world by a deluge "the windows of heaven were opened," and for forty days he poured down the rain on the wicked world. His end accomplished, "the windows of heaven were stopped and

Gen. 8:2. Such philosophy and the process by which rains are produced religionists want to teach in the public schools. The clergy, to aid the project, are exhausting all their energies to make this bed rock of their philosophy national law by engrafting the Bible into the Constitu-

Reposing full trust in this Bible narration, and believing God can make it rain at will, basing their faith on his changing his purposes in answer to prayer, with the additional assurance rominis alleged only son,"Whatever ye shall ask in my name that will I do," Matt. 14:13, the preachers of Georgia but a few days ago were marshaling their hosts to beseige heaven for rain. as Coxey attempted with his tatterdemalions to beseige Congress awhile ago for silver. On account of the text quoted and many similar ones, aided by the assurances of success by the clergy, prayers are always on tap for rain in periods of prolonged drouth.

Modern science has taught the facts in regard to rain. Some two-thirds of the surface of the globe is covered by oceans, seas, lakes, rivers, etc. Their entire surface exhales as does every leaf, and flower, and blossom, and every foot of earth, a mist or vapor, mostly invisible to the human eye.\* This vapor floats in the air, collects in clouds, is driven by the winds to distant regions, comes in contact with cold and adverse currents, the minute globules unite, and being heavier than the air it is precipitated to the earth in the form of rain, unless congealed by frozen currents into hail or snow. The higher the temperature the greater the exhalation from the earth, and of course the larger the rainfall. Its precipitation, like the currents of wind, are obedient to fixed and eternal law, which God himself cannot alter without a change of his character. So well known is that law the meteorological agents of government predict from day to day, frequently several days in advance, as do the astronomers the eclipses, approaching

windstorms and rainfall. It was not until 1784 that the true theory of rain was fully known. Until then the church had taught and the people believed without much questioning, the Bible teaching; but in that year Dr. James Hutton, of Edinburgh, in his "Theory of the Earth," not only opened the way to geologic knowledge, but he propounded the true theory of rain. Priests literally howled, and attempted to suppress the learned Doctor's teaching. A little later Prof. Playfair came to the rescue of science, and the truth was established. This was a fatal blow to priestcraft. It defeated one of their most successful methods of showing their influence with the heavenly powers, wherein they assembled the masses and prayed for rain when favorable signs indicated an approaching raincloud. The truth being taught in the wait until it got near enough and then public schools to the prejudice of the touch off the cartridges, which would demagogical clergy, with the hope of keeping youth in ignorance and regaining lost power, the priests are cursing Do we not know that waterspouts at sea | the age with their parochial schools. while Protestants are trying to reinstate the false teachings of the Bible and use it for a text-book to the end that nature's methods of governing the world may be

> \*The inspired writer, ignorant of the causes of the rising mist, calls it "The Spirit of God moving upon the face of the waters." See Gen. 1:2.

#### A Rebuke from God.

A friend sent us a clipping from the American Baptist Flag, a sectarian paper published in St. Louis, giving an account of the St. Louis cyclone. As a specimen view taken by the average churchman of that great calamity it is

then: "The Scriptures furnish abundant proof that God controls the elements, and scourges nations and cities for their sins. For long years St. Louis has failed in many respects to enforce the law against flagrant crime. Also, God's people have been too much absorbed in worldly pleasures and the struggle for worldly gain. In this cyclone, St. Louis has been sharply reproved of the Lord and should humble herself in deep repentance and reformation: Let God's people take warning and devote more time and means to the spread of the gos

pel in St. Louis." But here is a wonderful revelation in connection with this "Rebuke of God:"

"Church property of various denominations suffered seriously in the path of the cyclone. The Lafayette Park Meth-odist Church property was reported as and nearly all the members of said church had their homes unroofed. The Lafayette Park Presbyterian Church

lars." Does the unroofing of Methodist dwellings indicate there was something transpiring within that did not meet the ap- Mr. Chandler will appear next week. probation of the heavenly Ruler, hence their demolition? If so, we hope the churchmen will profit by the storm and

mend their morals. THE PROGRESSIVE THINKER has insisted all the time that the churches teaching incites to crime. Here is the evidence in this St. Louis cyclone, confessed by a church organ; but, distressing fact, the innocent suffered with the guilty! Only the saloons were passed, while church structures of every is to be continued in this manner, may it not become necessary for the civil au-thorities to take action and prohibit the building of churches in a city to save

All power appears only in transition. Half our knowledge we must snatch.

Give up no science entirely, for science is but one. - Seneca.

not take.-Pope.

Antiquity of Man.

"At Ventuer, Isle of Wight [in the British Channel], the skeletons of three human beings were found imbedded in chalk cliffs near the railway station. They belonged to an early British pe-

The chalk cliffs in which these skeletons were imbedded are mostly composed of minute shells of animalculæ having their home at the bottom of a deep sea, outside the reach of land currents. In the south of England their united strats are said by Sir Charles Lyell to equal 1,000 feet in thickness. the rain from heaven was restrained." After the long ages when these deposites were laid down, they were uplifted with the bed of the ocean on which they rested, by some mighty convulsion, and for another long period which antedates human knowledge, they have towered as cliffs, to the amazement of those in modern times who have learned the pro-cess of their formation.

Human skeletons embedded in these marine deposits assure the geologists that man was contemporary with their formation. These human bodies had sunk to the fottom of a quiet sea, were covered by these microscopic shells, how deep is not stated, after which the the landscape of bonny England.

ipheaval, then towering cliffs, marking Don't talk of thousands of years for the accomplishment of events, where millions are necessary to produce all

#### Christian and Infidel.

the astonishing results.

The Mayor of St. Louis received the following message, which tells its own

"Saratoga, N. Y., May 29.—The Presbyterian General Assembly tenders deep sympathy and earnest prayers in view of the calamity which has overtaken your community.
"JOHN N. WITHROW, Moderator."

The theatrical actor, destitute of religion, sent the following:

"London, May 28.-Have mailed you \$1,000. Deepest sympathy in your calamity.

HENRY IRVING." lamity. Col. Robert G. Ingersoll sent his check to the mayor of East St. Louis for \$100, and received prompt acknowledg-

ment of its safe arrival. The Presbyterians are probably still praying the Lord not to do it again.

An Ever-Widening Circle. An old newspaper publisher to whom we recently communicated the accurate circulation of THE PROGRESSIVE THINKER, wrote:

"Man-alive!, what are you talking about when you are claiming only 40,000 readers for your paper? You have more than double that number, if the usual estimate of publishers is worth anything." Our friend then goes on to state facts

coming under his own observation which more than sustains his estimate of 80,000 readers—in truth, would place it above 100.000. .We know the paper is a great power

for good as an educator, and its influence is not ephemeral. Each convert to its theories becomes an educator in turn, and the circle is ever-widening.

#### Intruding Bores.

It is proposed to hold religious services from this time forth during the summer on whaleback steamers, while making Sunday excursion trips from this port to Milwaukee. So soon as it ened or disturbed in the least by his shall become known that religious cranks are permitted to hold such exercises on shipboard, parties will find other routes of travel for their Sunday outings, else patronize lines not religiously afflicted. The laboring man, th clerks in stores, and the commercial men, wearied with a week of toil, take those excursions to escape the monotony of care, not for religious instruction and

A Prominent Medium Passed on. Mrs. Clara Robinson, wife of John R.

Robinson, passed to spirit-life June 17, at No. 210 Thirty-third street. Mrs. | in this life, to whom to leave my estate, Robinson was a most estimable lady, and an excellent medium. She has left. her spiritual impress for good on a large circle of friends and acquaintances. She and her good husband were prominent life. workers in the cause here in early days, and they were instrumental in doing a have witnessed all the different phases

#### In His Dotage.

Gladstone proposes a union between the Catholic and Protestant churches. Shades of John Rogers, of Latimer, of Cranmer, of Bilney, and of all the millions of lives sacrificed by popery, can your ashes repose undisturbed when a shameful proposition is made by noticed the editor calls the storm-cloud a distinguished political leader? The "God's messenger of rebuke." And whilom "grand old man" is far advanced in his dotage.

#### Few, But Worth Saving.

The Chicago minister who found that he had only fifteen persons in his congregation the other night, says the Boston Globe, sent them home without a sermon. Bob Ingersoll never had such an experience as that in all his years of lecturing. It may surprise Bob, too, that the minister didn't think the fifteen present were worth saving.

#### Hon. A. B. Richmond.

In his article on the "Seybert Bequest," Mr. Richmond furnishes some valuable information, which will be read everywhere with great interest.

### Peaceful Release.

As we go to press the tidings reach us of the passing on to higher life of W. W. Chandler, at his residence, on Oakenwald avenue, at 10 o'clock, last Saturday morning. Services were conducted by Mrs. Cora L. V. Richmond. of whose church Mr. Chandler was a devoted member. A brief sketch of

Greatness is like a laced coat from Monmouth street, which fortune lends us for a day to wear; to-morrow puts it on another's back.-Fielding. That which history can best give is the

enthusiasm which it raises in our hearts. -Goethe. Life, like the water of the seas, freshensonly when it ascends towards heav-en.-Richter.

Music is a prophecy of what life is o be, the rainbow of promise translated out of seeing into hearing.-Mrs. L. M.

Half the misery of human life might be extinguished by mutual offices of compassion, benevolence and humanity.

The manner of a vulgar man has freedom without ease, and the manner of a centleman has ease without freedom.

Beauty is, no local deity, like the Greek and Roman gods, but omnipres ent.-Bartol.

GRIFFEN VS. PEEBLES.

# POTENT THOUGHTS.

Prominent Features of the Cath-

olic Church Pointed Out.

IT IS WELL TO KEEP A WATCHFUL EYE CRUCIAL EVIDENCE OF REFORM; OR, BETTER STILL, CRUMBLES TO EVER-TO THE EDITOR :- The "Pen Flashes"

In order to do it we must make a great financial sacrifice. We will send out The Encyclopædia of Death, and Life in the Spirit-World, in paper cover, as a gift to all new subscribers for three months. find myself in full accord with the seemly harangue on the occasion of. doctor, and now also, as he himself the monument dedicated to Giordano declares, it seems that we are sub- Bruno. Send 25 cents to this office and you stantially agreed as to the perniciouswill get this book and THE PROGRESS. ness of Roman Catholicism, viewed in simply a spiritual power, but possesses, IVE THINKER for three months. If possible, get your friends to unite with you. Advertise this offer, Spiritualists, Many thousand copies of The Encyclopædia of Death have been sold, and the great mass of Spiritualists have been loud in its praise. The good it has done in modifying the views of people in reduly grateful. gard to the change called death has

or the next, yet with some doubts as siders that the interests of the church to my status in the "peanut producing are at stake, but all citizens owe to belt" or "nut-cracking synod," I ven- him obedience in whatever he may ture to offer a few comments with command." reference to the Roman Catholic cit- It is because Catholicism is a po-

the Encyclopædia of Death, and Life in the Spirit-World has been very large, and realizing the great good being done through its instrumentality and THE PROGRESSIVE THINKER also, we extend thus allowing all to avail themselves of WHAT ROMISH SPIRITS ARE

gain the ascendency. and with the heterogeneous mass of to down the Catholic Church in polpopulation of the land. Left to them- itics." selves without the meddlesome interferwork out his own destiny as other cit- Rome. izens and members of the common- Father Chiniquy said the Catholic wealth. He is constantly at war with Bishop of Montreal proposed to him

oath, remarks as follows:

profession of faith is not as sen- Then a light flashed upon him one sational as that taken by the prophets morning and he saw that he was enin the Endowment House at Salt Lake gaged in a most unholy and wicked City, which recently has been ju- work. He immediately turned about, dicially decided to render those who and, said the old man in a lecture detake it incapable of naturalization, livered in Chicago a few years ago: but is none the less binding on the 'While I was the means of bringing

the Roman Pontiff, and Vicar of Jesus away from the creed and super-Christ and successor of the blessed stitions of that church." Peter, prince of the Apostles.' (Ref.

same cogent writer has this to say: | civil government.

"It is the misfortune of an infaldisease germs which may be lurking in ciency to every organ of the body. It is

confided to it. Circumstances, such as the triumph of the ungodly, may for a time render it unable to enforce its rights, but they still exist and are Roman Catholics as Citizens binding on the consciences of the faithful. Pius IX, was careful to announce that no concession of principle had been or would be made on account of the altered condition of the modern world, when, in the Syllabus of December, 1864 (Sec. 22), he condemned ON THE "RED DRAGON" OF ROME as an error the assertion that the UNTIL SHE SHALL HAVE GIVEN popes had ever exceeded the limits of their authority or had usurped the rights of princes. Not content with this, he condemned as another error the proposition (Sec. 80) that the of Dr. Peebles in No. 343 of THE PRO- Roman pontiff can and ought to recon-GRESSIVE THINKER are, as usual, re- concile himself with progress, liberalplete with brilliant thoughts, good ism, and modern civilization-a decsense, wit and satire; and on most if laration that recently found an unnot all points relating to the phenom- expected echo on this side of the ena and philosophy of Spiritualism I Atlantic in Cardinal Gibbons' un-"Thus the papacy of to-day is not

the light of advancing civilization, according to the received doctrines of Indeed, the good doctor most grathe church, an indefinite jurisdiction clously forgives me, grants me com- over temporal affairs throughout Chrisplete absolution, as it were, for all tendom, which can be enforced at pleaspast, and proffers a plenary indul- ure. It is a political force, and as a gence for all future "sins" which I political force it must be treated when may have committed or shall here-considered in its relations with our after commit (in writing) "against the institutions. But the Pope is more poor Catholics," for all of which I am than a mere political sovereign. Not only has he the right to intervene in Being free, then, to "indulge" the domestic concerns of any nation, without fear of purgatory in this world and to abrogate its laws when he con-

izen and his relation to his country. litical force-made such by its heir-I notice that Dr. Peebles thinks that archy and its fundamental doctrines-Catholics who pay taxes for the sup- that the attack on it in a political way port of government, and who are law- is justifiable. It has long been in the abiding citizens, ought not, under our arena of politics as an element of constitution and laws, to be discrimpower, bidding for and receiving the inated against in rights and privileges allegiance of politicians and political of citizenship, chiefly in the matter of parties; and if there has arisen, or is civil service. Of course Catholics nor to arise, an antagonizing political anarchists nor any other class of per-element, whose motto shall be "No sons could own property long without Catholics in office," the Catholics have paying taxes, nor would they be none but themselves to blame. An allowed long to run at large unless ardent Democrat of Chicago, who had they obeyed the laws. Hence there for fifteen years labored in the interwould not appear primarily to be est of his party, told me some two much patriotism in the performance years ago that the Democratic party of those two functions. Undoubtedly was under the complete control of the it is wise to leave unmolested the law- Romanists; that if a Democrat who ess and treasonable elements in the happened not to be of that religious(?) country so long as they remain in- persuasion was mentioned in their active, but also it would seem prudent convention for any office, his name to be on guard with reference to those was hooted down with the cry of elements and to so manage and manip- "A. P. A.;" "and," said he, "there is ulate public affairs and popular sen- no chance for a good American cittiment that such elements may never izen in my party; I am too good a Democrat on principle to join the Re-There are probably some ten million publican party; there is but one thing Roman Catholics in this country. They left for me to do, and that is to join are distributed and mingled among the A. P. A. and do all in my power

So it has come about that thousands ence of foreign-born, foreign-educated upon thousands of men, whose first (for the most part) and oath-bound allegiance is to their country and its leaders, whose aim and purpose is the laws, have for the last seven or eight stiles closed the exercises of the day. Subjugation, both spiritually and temperature been banding themselves to-Both of them were at their best, Mrs. porally, of all mankind to one des-gether regardless of political faiths or potic, infallible ruler, I make no doubt religious creeds (excepting only Caththat the Roman Catholic citizen of the olics with their oaths of first allegiance United States would, without great to their foreign master), until their exception, be as loyal and faithful to the number, as I am told, mounts into government and laws as his education the millions, and all for the purpose would prompt; but the Catholic cit- of thwarting the efforts of the Romish izen never has been and never can hierarchy to place the land of the be-so long as he makes pretensions brave and home of the free under the to being a Catholic-left alone to political domination of the Pope of

himself. He knows he must obey the when a priest in Canada, to come to interest that he should do so; he is help carry out the plan which the told by the priest that he must obey hierarchy had for turning this country the commands of his church or suffer over to the government of the Pope. the torments of purgatory and hell, Said the bishop to Chiniquy: "We If he is superstitious and believes the have called you, Father Chiniquy, bepriest he obeys the priest. If he is cause of your eloquence and efficiency intelligent, cowardly and unmanly as as a worker; we want you to go to the the act may be, he is false to his United States; we want you to write oath as a Catholic, and true to his letters to the French-speaking Cathcitizenship; but in this latter alterna- olics of Europe and induce them to tive he is no doubt justified in the come over and settle in the broad that his Catholic obligation is more faithful Irish we will mass in the honored in the breach than in its ob- cities, and in a short time the United State will belong to the Pope." Henry Charles Lea, one of the Father Chiniquy said that he underablest scholars of America, in an ar- took the mission, and established sixticle entitled "The Keynote of Rome," teen Catholic settlements in Illinois, printed in the Forum of February, and in all succeeded in getting 40,000 1890, commenting upon the Catholic French-speaking Catholics into the United States, with the end in view "The oath embodied in the Catholic proposed by the Montreal bishop. conscience of the sincere believer: to this country, for the purpose of de-"I acknowledge the Holy Catholic stroying your liberties, 40,000 soldiers and Apostolic Church as the mother of Rome, I am happy in the consciousand mistress of all churches; and I ness that I have, since the light pledge and swear true obedience to dawned upon me; turned 75,000 souls

The faithful Irish have about capto Acts and Decrees of the Third tured our large cities, and foreign im-Baltimore Council, page 53, 1886.) migration of Catholic French Cana-"In this it will be observed," adds dian, Italian, Bohemian, Pole, Aus-Mr. Lea, "there are no reserves; no trian, and what-not, and last but not exception is made of allegiance to the least, the parochial school, have been State, and in the wide field of con- the means which the Romish hierflicting sovereignty the duty to obey archy within recent years has industhe Pope is absolute over the duty to triously employed in their endeavor to make successful their plan to first In regard to the rights claimed by Romanize the population, and then, the infallible Church of Rome and the when they should have obtained the duties it lays upon its subjects, the majority of suffrages, to Romanize the

But they cannot succeed. The fates lible church that it can confess no are against them. The A. P. A. senerrors. Whatever it has once formally timent and idea are getting too strong, claimed becomes its imprescriptible and people are becoming better inright, which it cannot abandon without formed as to the intentions of priest being recreant to the trust divinely and Jesuit; the Catholics themselves Price \$1. For sale at this office.

cannot be depended upon to do the bidding of their clerical masters; the Western World is too rife with the spirit of cindividualism and progress but lest the danger be not wholly past may it not be well to keep a watchful eye upon the ancient foe of human progress and the great "enemy of mankind," the "Red Dragon of Rome," until she shall give crucial evidence of reform, or, better still, crumble to everlasting decay?

A. M. GRIFFEN.

Letter from W. H. Bach.

ONSET, MASS.

Onset has what is called its "opening" each summer. This is a day some two or three weeks before the beginning of camp, and is to invite the attention of the people to it and also to give the attendants an opportunity of visiting the camp and engaging rooms, and other-wise preparing for their summer visit. In order that the trip may be made as enjoyable as possible, the best of talent is engaged for the day and a feast of good things presents itself to the at-

Sunday, June 21st, was the day selected Sunday, June 21st, was the day selected this season, and Onset was visited by a goodly number of people. As it was the grst meeting of the kind for years that had not been presided over by the veteran, Dr. H. B. Storer, the thoughts of the people were naturally attracted toward him, and the subject was discussed in all directions.

The morning meeting was a full feast, but I was not able to attend; it but the afternoon was one of the greatest meetings ever attended anywhere. After an invocation by Mrs. Loring, Miss Sinclair followed with a solo, Gate Is Opened Wide." The sentiment of this as well as other songs sung by both Miss Sinclair and Charles W. Suilivan, the veteran singer whose impersonations and entertainments have won him flattering attention all over New England, and even wider fields, was all that could be asked for, and I wondered as I listened to them that our people could be satisfied to continue singing the old worn-out tunes we hear at our meetings everywhere when there was so much more desirable music for the ask-

given by Mrs. C. Fannie Allyn. After delivering a message from the Spiritualists of the Pacific coast to Eastern brethren, she gave the audience the privilege of giving subjects for the lec-ture. "The growth of spirituality withture. "The growth of spirituality with-in the churches" was selected and was most ably handled. Among other things was giving way to more decided knowledge of disease conditions, and in speaking of the growth of church ideas told a

very pretty story:
"A man held up a knife and told his hearers that it was fifty years old. Naturally they wanted to examine it. One who examined it said: 'This must be remarkable wood that holds itself so completely after fifty years of use; it could have been made but yesterday as far as that was concerned. 'Oh,' said the owner of the knife, 'I have had six handles to the knife since I owned it.' Another spoke of the steel in the blades. Why, how good that steel must be. It might be a new knife instead of fifty years old.' Again the answer came from the owner: 'Why, the fact of the matter is that I have had seven new blades in that knife since I owned it.' Six new handles and seven new blades and the same old knife was about as reasonable as the continual changes of church ideas and still the same old church."

Tests by May S. Pepper and Jos. D. in the neighborhood of ifty, and Jos. D. Stiles giving one hundred and eighty-seven names, nearly all being recognized.

The crowning feature of the day's work was the poem given by Brother Stiles, it being a message from Dr. Storer to his friends at Onset. I have listened to many improvisations from our leading talent, but never before to anything equal to this. Never have I so regretted my ignorance of shorthand as I did while I listened to those words coming in perfect poetic rhyme and rhythm, and the sentiment expressed.
Onset is a beautiful spot. A beautiful

and-locked bay of salt water on which float tranquilly dozens of row, sail, steam laws of the land and he sees it is to his the United States as a missionary to and naptha boats, some of them veritable racers the auditorium in the woods where our finest talent is engaged to preach and teach; the headquarters bookstore, where everything in the line of Spiritualist literature is to be had: the beautiful temple, where the meetings are held in bad weather; hotels at which you can be served with the finest, and eatinghouses where lunches and good meals can be had as low as twenty-five cents. Rooms within a few blocks of the auditorium, at from \$2 per week up. All these to invite the resorter. Then from the east, west, north and south our minds of the fair-minded on the plea prairies of Illinois and the West; the mediums come to Onset, and from the opening to the close is one continual round of pleasure, intellectual feasts and spiritual communion.

Sunday I go to Onset for several weeks' stay. Then to other camps in New England. The sunflower jewelry is getting to be more of a favorite all the time, and I have invitations to be present with it at more camps than I can possibly attend. Oh! to be a theosophist with a series of astral shells, to project into camp-meeting space each summer! For the next few weeks my address will be at Onset, Mass. My address for the summer will be care Banner of Light, Boston, Mass. W. H. BACH.

"Encyclopedia of Biblical Spiritualism: or a Concordance of the Principal Passages of the Old and New Testament Scriptures which prove or imply Spiritualism: together with a brief history of the origin of many of the important books of the Bible." By Moses Hull. The well-known talented and scholarly author has here embodied the results of his many years' study of the Bible in its relations to Spiritualism. As its title denotes, it is a veritable encyclopedia of information on the subject. Price \$1. For sale at this office.

"Mahomet, His Birth, Character and Doctrin." By Edward Gibbons. This s No. 6 of the Library of Liberal Classics. It is conceded to be historically correct, and so exact and perfect in every detail as to be practically beyond the reach of adverse criticism. Price, 25 cents. For sale at this office.

"Social Upbuilding, Including Co-operative Systems and the Happiness and Ennoblement of Humanity." By. E. D. Babbitt, LL. D., M. D. This comprises the last part of Human Culture and Cure. Paper cover, 15c. For sale at this office.

"The Gospel of Buddha, According to Old Records," Told by Paul Carus, This book is heartily commended to students of the science of religious, and to all who would gain a fair conception of Buddhism in its spirit and living princl-

### A JOURNALIST'S PLEA FOR THE CHURGH

### AN EARNEST PLEA

For More Toleration and pits of to-day. Charity Towards the Christians.

THE WRITER THINKS THEY ARE GRAD-

name of Mr. Warren Smith, of which, ago. with your permission, I feel constrained to say something.

As a general thing, I do not think

a case of Crank vs. Crank.

The article referred to is but one of many more of a similar trend, breathing the same uncharitable, untruthful. and—as it appears to me—almost evening quite recently I strolled into malignant utterances, that it seems an Ashland Avenue Episcopal Church, proper they should be called in ques- and the minister was preaching on tion; and perhaps it would come with | Christ's mission of salvation. He said, a better grace from a professed in substance: "Many of our church, I Spiritualist than from one of the think, are quite in error in their conmuch maligned Christians.

brief criticism, that I believe in the ment for sin"-"the Jesus-paid-it-all in all religions-fragments of one philosophy of Spiritualism, and in the doctrine" of Mr. Smith. "The truth phenomena of spirit communion, and is the mission of our Lord was not to that disembodied spirit intelligences save sinners from the consequences of who have lived on earth can and their sins, but from the dominion of do hold communion with their kin-sin—from the commission of it." And dred and friends in the flesh. I he continued: "It is right and it is also wish to state, as a matter of inevitable that we should and do sufhistory and experience, that I was, as fer, and, moreover, it is the best thing it were, an eyewitness to what is that can happen to the sinner"-and called the birth of modern Spiritual- much more to the same effect, which, ism—although the phenomena are as if it had been uttered fifty years ago, old as the everlasting hills, of which would have been considered rank

the year 1848.

in this paper at various times.

So much for my personal knowledge, ism-although I am in fact as much mainly to do good-an upright, modof a believer in ancient Spiritualism, est, Christian gentleman. of which one St. Paul is a pretty good

THROWING MUD.

As I have said, there have been! other articles in THE PROGRESSIVE THINKER with the same trend of lands." thought, and apparently instigated by the same animus or ultra dogmatism, but this paper, in my opinion, even out Herods Herod in its outrageous is beyond my power to explain." assumptions. In this instance, as in many others, it is like setting up an efflgy or caricature, dubbing it Christianity or the Christian Church, and then pelting it with mud.

It would take too much space to note all the points in Mr. Smith's communication, but as a fair sample of all I will quote this:

"Ninety-nine out of every hundred murderers executed are devout Christians, and expect to ascend from the scaffold to Abraham's bosom in virtue of the blessed Jesus-paid-it-all doctrine."

Now, what authority has Mr. S. for such an outrageous statement as this? I think it will be generally conceded by every ninety-nine in a hundred that the criminal class as a rule have no religious belief at all, and have never been, or only slightly at least, under the influence of moral and religious teaching. If, at the last moment, some good priest-Protestant or Papist-has endeavored to wake remorse in them and offer the consolations of religion, it has been with catching at straws. But probably in more instances they have refused such ministrations and have died faith or life. "game," as the phrase is-of which there were recent instances in Chicago and elsewhere. As a general rule they are as Shakespeare says:

"Men that apprehend death no more dreadfully but as a drunken sleep; careless, reckless, and fearless of what's past, present, or to come; insensible of morality, and desperately mortal."

It/seems almost impossible to conceive that Mr. Smith could have honestly thought, or had the moral effrontery to say, that "ninety-nine out of every hundred murderers executed are devout Christians." How many among professed Spiritualists would endorse such a statement? As Mr. Ingersoll says, "Let us be honest"-even to the poor, misguided Christian.

I offer another quotation from Mr. Smith's paper:

"The great drawback to the evolution of the church is that its offensive liant intellects into intellectual im-

damned."

their written creed, these dogmas are delirium and madness-when most practically and constantly being discarded, disclaimed and eliminated from the majority of Protestant pul-

Because I am a Spiritualist I do not arrogate to myself all the progressive thought and spirit of the age; and I believe there are no "blinder zealots" or "offensive dogmatists" UALLY EVOLVING TO A HIGHER than are those who continually travel around in their own narrow circle, TO THE EDITOR:-My attention was oblivious of all that is going on in the particularly attracted to the article in great world of thought about them. THE PROGRESSIVE THINKER of May and who seek to saddle upon the pro-31st, under the caption "An Impeach- gressive Christian pulpit of to-day the ment," to which was attached the narrow sectarianism of half a century

A NEW LIBERAL ELEMENT. In this age of evolution and revolution, when the wheels of progress are controversies in Spiritualistic or sec- revolving with a velocity that makes tarian papers do much good in ad-vancing the truth. If they could electric energies of thought, the great always be based on justice and right Christian Church are as much "in it." and authentic facts, and divested of and probably more so, than are the all prejudice, bigotry and intolerance, outside world around them. The old they might perhaps contribute to orthodox church of former days to-day some good end; but it is too frequently is practically dead, and in its stead is a new and most liberal element that charitable, and emulate the good nais growing broader every day.

And that this is no mere assumption I will endeavor to prove. One ceptions of our Lord's mission, and of I wish to premise, as prelude to my his vicarious or substitutional atone-

instance the Wesley family.

At the early date first referred to I
was a mere lad in a bookstore and publishing house in Rochester, N. Y.,

Christian Church. A few weeks ago was personally acquainted with the there was a grand gathering at Music Fox sisters, and my employer, D. M. Hall, in this city—a testimonial and a Dewey, of Rochester, published the farewell greeting to a great and good first authentic account ever given to man, Dr. Barrows, who was to depart the world of these phenomena, in a for the Old World. This meeting was small pamphlet with the title of composed of all sects, creeds and "Mysterious Noises or Knockings tribes, and the crowd was so large Heard in Hydesville, N. Y.," etc., in that all could not obtain entrance. Every shade of belief was represented, Since then, for a period of nearly from Roman Catholic to the most half a century, I have been familiar liberal Christian and Spiritualist. And with various forms of the phenomena. | all this was a spontaneous ovation to some accounts of which have appeared moral goodness in the person of Dr. Barrows-foremost in the World's Congress of Religions, as well as in faith and belief in modern Spiritual- all good works, and whose religion is

> 1. "The Christian Churches are honest and sincere in their efforts to elevate the race, and yet every phase der, has ever been far more rife and common in Christian than in heathen

> 2. "Why Christian zealots cannot realize this fact, and renounce a system that has ever been a moral failure,

> 1. It is a redeeming feature in Mr. Smith's communication that he at least accords honesty of motive to the benighted Christians, although they may not be blessed with the broader intelligence and more enlightened views of their more favored brethren. Those nations which—according to

Mr. S.—are least dominated by crime are probably those whose religion forbids the use of strong drinks or intoxicants, as the Mohammedan, etc.: and these are much more strictly bound by the tenets of their faith than are Christian nations, who are accorded a larger liberty of belief and moral action, and though, as is very well known, the sentiment of the entire Christian Church, without regard to sect, is strongly and bitterly opposed to the sale or traffic or use of intoxicating drinks, this mere sentiment or moral attitude of the church does not have the obligatory or compelling force that does the religious tenets of pagan nations—the violation of one of which places them without the pale of their faith, to which all the criminal like drowning men are bound; and those devotees of alcohol, although in a Christian land, are not amenable to the Christian

But let us be honest, Brother Smith. and place this responsibility for crime not to any system of religion or belief. but to the source that is directly and legitimately responsible for it—to the demon drink, to King Alcohol and the god Bacchus, whose temples of worship are erected upon the corners of all the streets of our large cities, and whose priests, in consideration of a small indemnity to the local government, are privileged to deal out their liquid damnation and manufacture criminals ad libitum, even on the

Christian's holy day. If Mr. Smith had said that ninetynine per cent of all crimes, including murder, were either directly or indirectly instigated by the demon Drink, he would have been somewhat nearer the truth.

What crime is there in the whole category of evil that "drink" is not responsible for? It transforms bril-

given reason, the captain of the cit. adel, are converted into a limbeck-a distillery, a sour mash—where the brain seethes and fumes, producing sacreligious murder breaks ope the Lord's anointed temple and steals thence the life of the building."

If all religious sects-orthodox, liberal or Spiritualist-would drop all minor questions and make a united crusade against, this Juggernaut of orime, it would not be very long before this Jericho of sin, death and hell would fall, and peace, plenty and prosperity would cover the earth as with a garment.

2. If Christianity is accountable for all the crime of Christendom, by parity of reasoning and as a natural sequence, it also must be responsible for all the good done in the land, by all the beneficent institutions of Christianity, educational and practical. And if, after all, the Christian system "has ever been a moral failure," who, among even the ranks of Spiritualism, would be willing to exchange this moral failure, with all its faults, for the boasted civilization of any pagan land under the sun?

As Brother Ingersoll says, "Let us be honest," and, above all, let us be tured tolerance of that great and good philosopher so highly honored a few days ago at Lincoln Park-Benjamin Franklin. His religion was a "creedless Christianity," and he was friendly to all religions, believing that the object of each was the promotion of virtue, and that all of them contributed to the welfare and happiness of man-

As the poet Bailey says: "I believe

golden world." No one can expect to make proselytes to a cause by exciting antagonism in the minds of those they wish to convert against it. Kindness and conciliation will do more in a day than argument, intolerance and vituperation can do in a thousand years. In this way we can

Ring out a slowly dying cause, And ancient forms of party strife: Ring in the nobler modes of life, With sweeter manners, purer laws...

Ring in the valiant man and free, The larger heart, the kindlier hand. Ring out the darkness of the land, Ring in the Christ that is to be."

The religious world of all beliefs could with profit borrow an axiom from the business world. In a certain house in this large city, a certain firm which has many competitors has this legend: "We talk our own goods and do not run down our neighbors."

This is an admirable motto, and let faith of a life immortal will lift us out of the ruts of material gain, and also let Christianity talk theirs.

And let us not be too eager to predicate all our faith on the material manifestations of spirit power, but seek for higher sources of inspiration

and truth. Let us be honest, let us be true, of crime, from misdemeanor to murand let us be modest, and not so confut terms them, have been working all We ought to have a State Association winter in Washington for the passage of in every State of the Union. Let us stop ceited as to think all truth and progress is indebted to the advent of modern Spiritualism, however grand

a thing it may be. In one of the late PROGRESSIVE THINKERS there is a poem entitled "There Is No Death," and a pretty good poem, too; but in this connection will quote from a poem with a similar title, that is much older than is the date assigned to modern Spiritualism. The poem has been attributed to several authors, and among others to Bulwer Lytton or Lord Lytton. Whoever wrote it, it evinces a high degree of inspiration, and is in consonance with the true Spiritualism of to-day:

"There is no death! The stars go down To rise upon some fairer shore. And bright in some jeweled crown They shine forevermore.

There is no death! The dust we tread Shall change beneath the summer

showers To golden grain and mellow fruit Or rainbow-tinted flowers.

There is no death! An angel form Walks over the earth with silent tread.

He bears our best-loved things away, And then we call them dead. He leaves our hearts all desolate.

He plucks our sweetest, fairest flowers: Transplanted into bliss they now Adorn immortal bowers.

The birdlike voice, whose joyous tones Made glad these scenes of sin and strife,

Sings now an everlasting song Around the tree of life. Born unto that undying life.

Except their sin and pain. And ever near to us, though unseen. The dear immortal spirits tread,

They leave us but to come again.

With joy we welcome them the same,

For all the boundless universe Is Life-there are no Dead!" It seems to me that Spiritualists

above all others should be the most charitable to the opinions of those who disagree with them; and also believe beyond all' others in an enlightened optimism that is ever making this wicked world better.

To my mind this, above everything else, is the best evidence that we have of a moral power or government in the universe—this universal tendency

"For I dip into the future as far as human eye could see, Saw the vision of the world, and all

the wonders that will be. When the war-drum throbs no longer, and the battle-flags are furled, In the Parliament of Man-the Federation of the world.

Then the common sense of most shall hold a fretful realm in awe. and the kindly earth shall slumber, rapt in universal law;

For I doubt not through the ages one increasing purpose runs,

And the thoughts of men are widened with the process of the suns."

IRA GALE TOMPKINS.

### SOUNDS THE ALARM.

Words of Advice from Secretary Woodbury.

He States Some Cogent Facts for Consideration.

TO THE EDITOR: - The Republican National Convention is over, and it will now be well for those who usually support the Republican candidates to look ip the record of the gentlemen just nominated.

Maj. McKinley is a Methodist; that is nothing against him, to be sure, but is he of the liberal and progressive school, or will he, if elected, endorse all measures presented to the United States Congress by the National Reform Bureau and the National Reform Association? I fear he s of the latter class, and if he is, the best place to attend to him will be at the ballot-box.

The New York Sun of May 25th says: "At a meeting of the Brooklyn Philosophical Society yesterday afternoon, held in Long Island Business College in that city, one of the speakers asserted that her father told her that Maj. Mc-Kinley had once expressed himself to him, in a decided manner, on his opinion on the Sunday question, when he was running for the office of governor of

"He then said: 'I am in favor of a strict observance of the Christian Sab-

Mr. Thurston, evidently to be high in the McKipley counsels, is well known here in Washington as an uncompromising Evangelical.

mr. Grosvener, another right-hand man of Maj. McKinley, is a well-known, as he says himself, "shouting Methodist."

Mr. Wanamaker, of Philadelphia, is

rubbing his hands with glee and enthueiastically complimenting McKinley.

Will someone report McKinley's Is it not about time to dook up thoroughly the record of those who desire

public office, and if they will not represent us, let party go ind vote for men who will represent us? Many of the trubles which threaten us to-day can be settled at the ballot-box. If we insist on electing to office men

who will work with and for Evangelical us imitate it by talking the glorious truths of Spiritualism, whose sublime feith of a life immortal will lift us out our actions.

The American Sentinel Adventist has already sounded the aldrin of warning,

and it is a well-known fact that all over the country our evangelical friends are I do not want to be unjust to anvone.

but from this point of observation the view before us is not especially cheerful in foolish quarrels or mutu if this ticket is victorious.

The "Celestial Lobby," as Bro. Crof. Less Talk, MORE WORK.

certain laws; they have asked all the season for at least one crumb of comfort: they have received nothing. God-in-Constitution, Morse Sunday bill and all other Sunday laws were killed in the committees, but look out for the next session. I know there are now bills enough already presented to keep up a merry war all the session.

Spiritualists ought not to support at

the ballot-box any candidates who will endorse any unprogressive measures or any restrictive laws dictated by any priest, Catholic or Protestant.

THE PROGRESSIVE THINKER is always on the alert, and published last week an item in regard to the closing of a certain postoffice on Sunday by the Christian Endeavorers. This is to be attempted all over the country. Already the war-cry has been raised, as I

An active campaign has already been begun. What are the Spiritualists of this country going to do?

Laugh at this warning and say "More jingoism." All right; do so if you choose; but I have the satisfaction of

knowing that I have done my duty. At Memphis, Tenn., the general Assembly of the Southern Presbyterian Church, after a long debate on May 25, 1896, adopted the following declarations concerning Sunday observance:

"The permanent committee on the Sabbath is authorized and directed to take such steps as may be necessary to secure a united and simultaneous effort on the part of the different denominations of Christians in the United States to get up a mammoth petition to the civil authorities for the enactment and enforcement of laws to stop all unnecessary travel and traffic on the Sabbath-

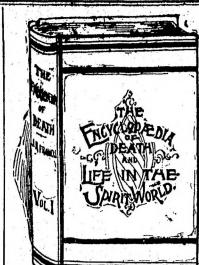
day.
"Inasmuch as it appears from the offi-'inasmuch as it appears from the oil-cial statement of the postmaster-general that any of the postoffices may be closed on the Sabbath-day if the people of the town and the postmaster in charge de-sire it; that the general assembly urge the members of the Southern Presbyterian Church to do what they legitimately can to procure the printer closing of the postoffices on the Sabbath."

The great convention of the Christian Endeavorers is to be held in this city next month, and meetings have already been announced to assist in this en-deavor to steal away the liberties of the people and secure the enactment of the bill already submitted to Congress, which will come up in the next session, which I now submit for publication.

Are Spiritualists banded together any

too soon? I think not and Sunday, May 24th, L. T. Van Sant was arrested in Maryland for working in his cornfield on the Lord's day. On the same day I saw a hundred couple in the ame State dance the hours of the same Lord's day merrily away, Congress has adjourned and no laws

have been enacted this session which the "combine" in Washington have been opposing. The ablest factor in the "combine" was the International Liberfy League. Adventists have accomplished splendid service in defense of true liberty. I submit their declaration



VOLUME IL

Of the Encyclopædia of Death, and Life in the Spirit-World.

Vol. II. is now ready for delivery. It is neatly and substantially bound in cloth, and printed in the best style of the printers art. It is furnished on the same terms that the first volume was. When remitting a year's subscription for THE PROGRESSIVE THINKER Vol. II. will be sent you for 50 cents. That is, by remitting \$1.50 you will get THE PROGRESSIVE THINKER for one year and Vol. II. of the Encyclopædia. By remitting \$2 you will get THE PROGRES-SIVE THINKER one year and Volumes I. and II. of the Encyclopædia.

In ordering one volume of the Encyclopædia, always state whether it is Vol. I. or Vol. II. that you want.

BEAR IN MIND. Vol. 1. of the Encyclopædia of Death, bound in paper cover, nicely printed and substantially stitched, is sent out as a premium on terms stated elsewhere. It is called the PREMIUM ENCYCLO-PÆDIA, and is only given away on the terms mentioned. 20,000 copies are to be distributed on the terms stated, at great expense to the Editor. Read the conditions carefully. It is not sent out in connection with the bound copies of the Encyclopædia. The bound copies are only sent out in connection with a year's subscription, and at prices stated

ernment to legislate on religious questions.
"We believe it is the right, and should be the privilege of every man to worship according to the dictates of his

own conscience.
"We also believe it to be our duty to use every lawful means to prevent re-ligious legislation by the civil government, that we and our fellow-citizens may enjoy the inestimable blessings of both civil and religious liberty."

Let any who choose point the finger of scorn at the Seventh-day Adventists they are most able defenders of the constitutional rights of our citizens, and put to shame all other evangelical people by the splendid stand they and their co-laborers, the Seventh Day Baptists, take, "that if the Christian religion cannot stand on its own merits, without guns and laws to protect it, then it is not what it claims to be."
The last issue of their valuable paper,

the American Sentinel, says truthfully: "The National Reformers were never so active as they are now, and every friend of liberty of conscience ought to be on the alert to counteract, so far as possible, the influence of their work."

Will Spiritualists heed this warning?
The National Association must be aggressive as well as progressive in its future work. There is no time to waste in foolish quarrels or mutual admiration. The watchword of these days should be:

quarreling about non-essentials and in-augurate them. Much good work has been done this year already in this department. The result of the meetings in San Francisco recently held while our beloved president was there, is a strong and healthy State association. A mag-nificent work has been accomplished in Massachusetts since the institution of a

State association there.

Again I must ask the mediums of America to be careful how and where they advertise.

. I beg of them not to put around their necks the rope which has caused trouble to mediums in the past. One would suppose that after the experience of some of them in Philadelphia, that they would exercise a little

care, and yet I see every day of my life, and have for some time, an advertise-ment of one of the very mediums arrested in Philadelphia in a local paper with those of persons who are not recog nized as mediums; persons who adver tise "to tell all about love affairs," "remove spells," "cause speedy marriages," "unite the separated," "give good luck," etc., etc. Is it not about time to have mediums exercise a little judgment, and endeavor not to locate in questionable localities, and not place their advertisements in the very same column in which fortune tellers and soldiers of fortune

advertise? We ask again all true Spiritualists to assist to make the National Association a broad, liberal, progressive institution, by the people, of the people, for the

best interests of all the people.
FRANCIS B. WOODBURY,

Sec'y N. S. A. Washington, D. C.

Lights in a Graveyard.

Residents of Highland, Ulster county, N. Y., are perplexed and much alarmed by strange lights seen at night in the old Presbyterian cemetery there. The cemetery is part of the property the ownership of a strip of which is in dis-pute between Levi Hasbrouck and the trustees of the church. Last night, while the moon hazily shone through clouds of smoke from forest fires, a weird blue light hovered over the marble and brown stone monuments in the cemetery for a minute or two and then floated out in the vicinity of a near-by schoolhouse and disappeared. The light was seen by three men, who

tried in vain to find out what produced it. Later in the evening, white, red and green lights flitted about the cemetery and gleamed from behind headstones in will-o'-the-wisp fashion. Curious persons, who in their investigations approached close enough almost to grass the globelike appearances, say they felt severe shocks like that of a strong current of electricity, passing through them, and as hastily as possible left the

"haunted" place.
Armed watchmen were placed on duty in the cemetry, with instructions to spare no effort to ascertain the origin of the mysterious lights.

Neglect of the hair often destroys its vitality and natural hue, and causes it to fall out. Before it is too late, apply Hall's Hair Renewer, a sure remedy.

### RIGHTLIVING

SUSAN H. WIXON,

Author of "Apples of Gold," "All in a Lifetime,"
"The Story Hour," "Summer Days at Onset,"
"Sunday Observance," etc., etc.

"Living is an art, a method of expressing great conceptions; in fact, the highest method, the noblest of the arts."—Thomas Stars Kine.

This book gives an admirable course of study in ethics, and supplies a long-feit want of an ethical text-book especially adapted to the comprehension of children, as well as older persons whom it is wisely and appropriately designed to interest while teaching them valuable ethical lessons.

The author shows a wise practicality in her method of teaching the principles of ethics. She illustrates her subject with many brief narratives and anocodes, which render the book more futeresting and more easily comprehended. It is especially adapted for use in children's lyceums. In the hands of mothers and teachers it may be made very useful. Young and old will be benefited by it. It is a most excellent book and should be witely circulated. CONTENTS:

CONTENTS:

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dogmas dominate the minds of its de- becility; moral energy and purpose is to better things. of principles:
"We believe in the religion taught by Poets, probably more than all votees, and will admit of no doubt or into demoralizing weakness and pros-An Adventist Attack on Spiritualism repulsed, By Moses Hull. Price, 5 cents. For sale at this office. disputation. To doubt is to be tration; productive labor into improvothers, are, as a general thing, the Jesus Christ. most inspired writers, and the true (ident idleness, and a whole progeny "We believe in temperance and re WAYSIDE JOTTINGS. prophets or hierophants of the future: This is another assumption. that is of evils leading to inevitable ruin. "The Occult Forces of Sex." By Lois gard the liquor traffic as a curse to soci-Gathered from the Highways, By-ways and Hedges of Life. By Martin E. Ruzh. This is a marvelously neat book of selections from Mrs. Hulls best poema, sermons and essays, and contains a splendid portrait of the author, size a portrait of Moses Hull. Price, neatly bound in English cloth, 41. For sale at this office, Waisbrooker. Three pamphlets are embodied in this volume, in which questequally unfair and untrue, as the As Shakespeare says: "Man puts and is it not a delight to share with ety.
"We believe in supporting the civil government, and submitting to its audirect opposite or antithesis of this is an enemy in his mouth to steal away the poet laureate his glorious prothe fact. These offensive dogmas do his brains." "Memory, the warden phetic vision of the kingdom that is to ions of great importance to the race are discussed from the standpoint of an ad-"We deny the right of any civil gov- vanced social reformer. Price 50c. and if in of the brain-its sentinel-and God- come?

#### GENERAL SURVEY

#### The Spiritualistic Field—Its Workers, Doings, Etc.

Bear in mind, please, that we cannot publish weekly reports of meetings. Whenever a change is made in speakers, or anything of special interest, send us a brief item, please. A great deal can be expressed in a dozen lines; but long reports will not be used. Meetings are of local interest only. We extend a cordial invitation to all speakers to send in their appointments to lecture, and general movements, which will be read by at least 40,000. We go to press early Monday morning, and items must reach us as early as Friday or Saturday in order to have immediate insertion Communications must always be ac-

companied by the full name and address of the writer, or no attention will be paid to them.

J. V. C., of Cincinnati, O., rather likes the prefix "Rev." when bestowed on worthy lecturers, and seems to feel all the more favorable to it after having witnessed the marriage ceremony performed by "Rev." Marguerite St. Omer, for Miss Lizzie D. Bailey and Mr. Neu-

Mrs. M. Gregory, of this city, expresses her sympathy with the sentiments of Lyman C. Howe concerning entrancement, and does not believe that unconscious trance is so much the condition of mediums, etc., as is generally supposed. She thinks that where mediums become unconscious, they will become mediums for developed and undeveloped spirits, both, and there is serious danger of obsession; and that the grandest mediums we have never lose their individuality, but are stimulated or semi-entranced by the hydrottic influence of their spirit guides. We should use our own individual reason and judgment in everything, even in receiving messages from the spirit side of life.

Letters for Frank T. Ripley should be addressed to Oxford, Ohio, for July and August. He can be engaged for July

Dr. H. C. Androws has a few open dates during July, and will answer calls to lecture anywhere. Address, Bridgeport, Mich.

"Who Are These Spiritualists, and What Is Spiritualism?" is the title of a pamphlet of about sixty pages, about to be issued by J. M. Peebles, San Diego, Cal. From advance sheets received we judge it will be especially, well adapted to missionary work among truthseekers, doubters and orthodox opposers of Spiritualism. It should have a wide circu-

J. W. Holmes writes from Brainerd. Minn., of a number of very satisfactory materializing seances with Mr. A. Wheeler as medium. Forms appeared in the light, with the medium in plain view. On invitation Mr. Wheeler held a seance at the house of a doubting orthodox friend, and there the manifesta tions were so wonderful that the orthodox friend and several of his intimate friends have become convinced of the truth of spirit return.

mediumship of Mrs. E. Archer, Mrs. Jennie Donovan, Mr. and Mrs. Pettiguide—a part of a communication re-ceived a year ago: 'Many Spiritualists, unfortunately, are hypercritical, with nothing but want of knowledge of Spirprofess. This has injured the cause of Spiritualism, as It has prevented many intelligent mortals from joining the ranks of Spiritual--ists who otherwise would be valuable and able leaders, and build up the cause of Spiritualism from social, church and other communities. Why, the greatest enemies to the cause of Spiritualism are Spiritualists themselves, who, through an insane jealousy, are ever watching to seize upon some pretext to make pretended exposures of media and thus drag innocent mortals down into the dust.

Annie Lord Chamberlain writes from through THE PROGRESSIVE THINKER I inform my friend that I reached my present home June 3; had a delightful rip, and my surroundings far exceed my anticipations. Southern California. what I have seen of it, is a vast garden. In this lovely Azusa valley nature is very bountiful. There are fine orange and lemon orchards, apricots, olives, figs, nectarenes and smaller fruits and vegetables in abundance. The grand old mountains, with their towering heads, calmly and serenely view the beautiful valleys below them. Friends, I expect to remain in this summer-land a year, hoping thereby to regain some of my lost health and strength. I want to do some work, and shall hope to receive some of your patronage. Address Box 42, Azusa, Cal."

"Stand by Your First Love," and "Only a Sprig of Scotch Heather," are beautiful musical compositions, in sheet-music form, published by Lyon, Healy & Co., Chicago. The words are by Mr. Adam Craig, and the music by Mr. John Quinn. The verse of each is fine in sentiment, and the musical expression will please lovers of song and nusic. These gentlemen have written several popular songs and bid fair to come to the front as two of Chicago's best song-writers.

Mrs. O. J. Zellner, of Santa Rosa, Cal., 769 Humboldt street, desires the postoffice address of Mrs. Annie Eva

J. B. A. writes from De Soto, Kas.: "The faith of investigators of the Spiritual theory has been considerably augmented and much knowledge gained by Spiritualists of this locality through the instrumentality of Mrs. M. T. Powell, of Lawrence, Kansas, an excellent trum-pet medium, who has been with us for the last ten days, during which time rery many most satisfactory tests and lemonstrations of the truth of the Spirtual theory were given, and many a weary heart made glad and happy by the reception of loving words from their Spirit-friends, and we recommend such is are in doubt as to their destiny, when heir spirits part from their bodies, that hey invite Mrs. Powell to their homes, who will furnish them with such satis actory and reliable evidence upon this ill-important subject as shall remove suspense, create a trust and bring knowledge and enduring happiness to

Mrs. Alfred Balley writes from Ya-julna City, Ore.: "My husband has been a medium for over twenty years, and has never been under control; he ees people and talks with them in the and what seems strange is that rom him. He has seen me a good many times when I was away from home and has told me things that have occurred to me when away. Once I took my little e sees them in the body, when away

boy, three years old; and went to Philo math on a visit to my husband's sister. Mrs. Gregson. While I was there I had gone to the store and left my boy with file aunt. All at once she missed him. She looked for him quite a while and at last found him sitting in the middle of the railroad track, and the train was due at the time. She asked him what he was there for; he said he was going to find mamma. My husband was home at Yaquina, and he saw our little one there on the track, and was going to write to me about it, but before he wrote came home and he told me about it before I said anything to him concerning the incident. Another time, in April last, I was called away to the bedside of a dear brother. While there, my husband saw me standing by and talking to my brother. The doctor said

would never be up again; but my husband said he thought he would, for he saw him up, sitting in a chair, with his clothes on, and he was here at Yaquina, Lincoln Co., and my brother was at So-daville, Linn Co., at the time my husband saw this. My brother was improving, so I came back home after two weeks' stay with him; and I have received letters from there and he is up and able to walk around. How I would like someone to explain, if they can, why he can see those here in the body just the same as those who have left the body, never being under control. My husband sees these things when he is not thinking of the parties.'

T. C. Jeffries writes from St. Joseph Mo.: "Spiritualism is flourishing in St. Joseph. We have two very promising societies. Mediums are being developed rapidly. St. Joseph has made more progress the last year than for twenty years previous. The Progressive Spiritual Church furnish their hall free twice each Sunday to good test mediums and lecturers. Mediums travel-ing in the west can make arrangements to stop here by addressing me, care of Homan House, 32

Socretary writes: "The First Spiritualist Union Society of St. Paul, Minn., will hold its convention on the Northwestern Camp-mering grounds July 9th, 1896. All members are requested to be present. A good time is expected. Theo. Parsons writes from Salt Lake,

IItah .: "We have been blessed with an other fake medium in the person of 'Dr. Wood, as he calls himself. When will Spiritualists learn wisdom and give fakes a wide berth?"

R. W. E. Casterline, M. D., of Des Moines, Iowa, writes: "The Kates-Singer Quartette are giving entertainments in the city under the auspices of the State Spiritual Association, of Des Moines They are certainly worthy the name they leave, and their praise is unanimous from the Spiritualists here. Mr. Kates is an excellent speaker, holding his audience spellbound and delighted the while. Mrs. Kates is an excellent test medium, and her talks are worthy of fame. Prof. Joseph Singer is certainly a master of the violin and mandolin, and his son as a performer on the cork is a wonder. Were it not for the hot weather and other arrangements we would keep them here indefinitely. Mrs. Weatherford is still with us and always gives perfect satisfaction."

Wm. Mason writes from Fond du Lac, Wis.: "I called on May Bangs by appointment, for a slate-writing. I brought a slate with me from New York, one par-H. Ebertshauser, of Sandusky, Ohio, writes giving his endorsement of the writes to my friends in the Spiritworld, while May was otherwise engaged in another room, she not seeing bone, and H. E. Chase. He says: the contents. After inquiring of my spirit-friends if they would write, they want to be convinced and ask why is it answered by three raps. She immediately so, and not so, as I want it? Why does ately gave me two slates, clean and new, not my wife come? etc. Please let me and put mine between, tying them to add here some words from my spirit-gether, I holding them; after consid-guide—a part of a communication re-erable time passed, two more were laid on them, I still continuing to hold them. In about twenty minutes, little raps announced that the writing was comitual matter, and they have a false and offensive presumption which deters inquiries and questions proposed to my spirit-friends were answered, in their one of the most lovely camping-grounds many educated and self-respecting peo-ple from having anything to do with own style of remarks, and with their in Ohio, only 30 miles from Columbus. personalities strongly developed; consequently, to me the evidence of the honesty of the writing is without a shadow

Charles B. Brockway, of the Brockway family, writes from Spokane, Wash.:
"When we arrived in Walla Walla we could not find but one known Spiritus ist, and he was seven miles out in the country. He is an honest and faithful vorker, and he says he will always be as long as his name is O. R. Ballou. There, had never been a phenomenal medium visit their little city of 7,000 population before, and my seances were well attend ed, running from thirty to forty persons. her home in California: "With pleasure | Owing to my strength not being sufflcient to work among so many who knew nothing of the spiritual laws, I was unable to meet half of the demands for private seances. We left there from ninety to a hundred honest investigators, and I recommended your paper to them for the philosophy.'

Ben F. Hayden writes from Indianapolis, Ind.: "Meetings will continue to be held at 364 West Washington street, every Sunday evening at 8 o'clock. ture always followed by tests of spirit presence. Transient mediums, speakers and friends always made welcome. Will answer calls to speak for societies any place. Correspondence solicited. Adiress me at 185 Newman street, Indianapolis, Ind."

A. V. Abel writes: "We have been favored at Pittsburg, Kansas, by having with us the eloquent trance speaker and test medium, Oscar A. Edgerly. We can truly say that Mr. Edgerly's guides have given us as fine lectures as have ever been delivered from our rostrum. His lectures are eloquent, concise, and to the point, and what is better, deal with Spiritualism from start to finish. That is the feature that pleases our society, as we believe in Spiritualism first, last and all the time."

Mrs. L. A. Roberts, materializing medium, is holding seances at the North-western Camp, where she has a cottage for the season, at the close of which she expects to attend the Mt. Pleasant Park Camp at Clinton, Iowa, and for this reason seances are discontinued at her home until further notice.

J. C. F. Grumbine will be at Lake Brady Camp July 25, and open classes in clairvoyance by his inspirational sys-tem of teachings, endorsed by hundreds of students and eloquent testimonials. The classes are limited to thirty. Address him at Geneseo, Ill., for advance privilege.

The Herald, of Newburyport, Mass., says: "Dr. Charles W. Hidden leaves to-day on a short trip on his lecture tour. On Sunday he lectures at Cummington, on Tuesday at Northampton, on Wednesday at Greenfield. During the present summer at camps at Onset and Lake Pleasant, Mass.; at Niantic, Conn.; Queen City Park, Vt., and Lake Brady, Ohio. The Doctor is a talented speaker and is in demand everywhere. Next winter he will visit California, Mexico and the South and, in the spring goes to

Europe and India." J. Kelly writes: "Dr. Willis Edwards gave a seance at his home, 163 Dearborn avenue, Monday evening, June 22, that was truly wonderful as demonstrating the power of spirit. There were thirtyfive persons present in the circle. The

messages were written in German. He also draw spirit pictures, holding the paper—a common tablet—back of his head, while the apirit artist controlled his hand, giving perfect pictures that were recognized, with name of the spir-its. All his work is done in the light, making it most convincing, even to skeptics. These circles are held every Monday and Wednesday evening, at o'clock. Services at Church of the Spirit, Arlington Hall, 551 North Clark street, 2:45 and 7:45 p. m., every Sun

Lewis P. Ord, an engineer in the em ploy of W. A. Flagler, has been survey ing and platting the remainder of the Southern Cassadaga Spiritualist camp grounds at Lake Helen, Fla. He has also laid out a route for a spur from the Atlantic and Western railroad to the ground. A new auditorium is to be built this coming season toward which many business men of DeLand have contributed. Lots are leased for twenty two new cottages to be erected before the meeting of 1897. The management seems dauntless in their determination to make this naturally beautiful spot a prominent winter resort, and notwith standing many difficulties with which they have had to contend, are meeting with deserved success. Already the movement has attracted the attention of people from many parts of the country and a strong local interest is manifest even by those who do not agree with the religious views entertained by these people.—Volusia County Record.

Geo. F. Perkins writes: "I have just returned from Palestine, where, under the direction of Mr. Clay, of that little town, I gave two lectures, with readings at the close of each. The number of Spiritualists is comparatively few, as the extreme orthodox and the 'don'tcare' element seem to control things; but there are some nice people there. Ars. Sutherland entertained me royally. Mrs. Putnam, Mrs. Brown, and others gave me good attention."

E. W. Sprague, lecturer and platform test medium, has the following engage-ments: Paw Paw, Mich., July 5 to 12; Chesterfield (Ind.) Camp, July 16 to 26; Vicksburg (Mich.) Camp, August 8 to 30, where he will act as chairman. He will deliver several lectures followed with tests during the meeting. He will be at Erie, Pa., for the month of December. He is open for engagement from July 26th to August 8th, also for September, October and November. Permanent address, 416 Newland avenue, Jamestown, N. Y.

Mrs. Nettie Von Bergen writes: "The Sunlight Center Band has been holding services in Hygeia Hall for several Sundays past. June 21, at 3 p. m., was the occasion of an interesting and unique service. Mrs. S. E. Bromwell was ordained for the ministry of the spiritual gospel. She was delicately and beautifully robed with pure white, her dress being of shining white silk. She wore a coronet of flowers, yellow, purple and white, the chosen colors of the Sunlight Center Band. She was accompanied by two little girls, dressed in pure white, daughters of Mrs. Susan Lundy; their names were Lulu and Bertha. Mrs. Lyman christened them and gave them their spirit names. Bertha received the spirit name, Sunlight, and Lulu, Light from Heaven. Mrs. Mary C. Lyman performed the ceremony of ordaining Mrs. Bromwell. The power that inpired her was solemn and impressive Mrs. Bromwell responded with a soul full of emotion. A most beautiful basket of flowers was presented by Mrs. Mary C. Rynex and floral offerings were placed upon the altar in profusion. Next Sunday will close the public meetings of the Sunlight Center Band until September, 1896. All communications for the Sunlight Center Band may be addressed to Mrs. Nettie Von Bergen, secretary, 1091 Monroe street, Chicago,

during the summer. Moses Hull speaks at Woolley's Sum-

John S. Phillips, secretary, writes: "The directors of Island Lake Camp Association have decided to extend camp time one week, closing August 30th, in-stead of 23rd. They have secured tal-ent for the week, and the Society for Advancement of Spiritualism, of Detroit, has formulated a programme for Sunday, August 30th. Marguerite St. Omer has been engaged as speaker on that occa-sion. She will also speak in Detroit, September 6th, for the same society."

Bishop A. Beals lectures at Oakland, Cal., the Sundays of July. He can be addressed in that city, in care of Market Street House

Prof. H. D Barrett passed through his city last week on his way east from his extended western tour. He was tendered a reception by Mr. and Mrs. Richmond at their residence in Rogers Park. Prof. Barrett was obliged to leave on an

early evening train for Columbus, O. Clara Marsh writes: "I see the name of Miss Woodbury, clairvoyant and test medlum, is omitted from the report of the Orion (Mich.) Camp. She is a known worker in our Spiritualistic ranks. She was with us all through camp, and gave freely of her gifts to bring comfort to hearts that longed to receive the light. Her tests of spirit communion are often truly wonderful, as many can vouch for beside myself. She is a lady, refined and gentle, and worthy of patronage and recognition in her public and private work, as a messenger of truth. As a medium I was also present, and had on exhibition my crayon work, done by spirit artists. The messages give can speak for themselves in the hearts of those who received them. The selfishness and partiality that is manifest in some of our camps is not conducive to their growth, either spir-itually or financially. Let us cultivate a little more of that broad love for humanity we talk so eloquently about from our platforms, then will we infuse into the hearts of the people a desire to unite with us, and new talent and new workers will lend us a helping hand, otherwise we work against our best interests. Miss Woodbury has been at my home for a week, and her circles have given abundant satisfaction to those present, and I hope she will be warmly welcomed and appreciated in the camps she will visit the coming months."

Mrs. Sarah'E. Bromwell sends the following: "A picnic is to be given by the Woman's Endeavor Aid Society, Friday, July 10th. Pastors of all de-nominations and all Aid Society workers are cordially invited to be present and to take part. Services will be opened by prayer at 3 p. m. in the pa-vilion. Brief speeches will be invited, with a fine musical programme. Also the New Misses' Endeavor Aid Quartet (Miss Anna Anderson, leader) will sing. After the close of the exercises the young people can dance until 10 o'clock A duplicate picnic will be given by the Spiritual Endeavor Society, Saturday, the 11th, with many prominent med ums to take part. All are cordially invited. Can bring your baskets or can he served at the restaurant on the grounds. To be held at Central Grove: ound trip (steam cars) 10cts., or electric cars to River Forest, only a few blocks to walk. Trains: Grand Central depot, stopping at all stations between 40th and Madison streets, Northern Pa-

### THY WILL BE DONE.

What is Signified by the Scripture Text.

A Short Sermon Written by a Lay Preacher.

Text:—"Thy will be done on earth as it is in heaven,"—Mat, 6:10.

Assuming the common acceptation of heaven as the fiture abode of the right-cous, we should know how God's will is done there before we can utter this prayer intelligently. The popular ideas on this subject, founded on the Bible, are very erroneous, because of its symbolic and allegorical language being used literally. The letter is taken for the spirit, and makes the old book appear more ridiculous than it really is. It appears from the account of the temptation (Mat. iv:1-10), that the devil could quote scripture as well as Jesus; but he took it literally, while Jesus took it in its true spiritual sense, which always agrees with reason.

Satan knew as well as Jesus did that if he could persuade him to cast himself down from the pinnacle of the temple, he would be dashed to pieces; but Jesus vanquished him by his higher knowledge of and adherence to the true philosophy of natural and spiritual law.

Jesus, like Paul, was a minister, not of the letter that killeth, but of the spirit that giveth life, (I. Cor. iii:6.) Literalists in this case follow the Devil and do his work, but Spiritualists follow Jesus and do his work.

Jesus spent his life not in self-aggrandizement, or in accumulating worldly wealth, but in doing good and healing the sick. This is what all true Spiritualists are doing. Jesus came down from heaven not to do his own will, but the will of Him that sent him (John vi:38.) And when his disciples asked him to teach them to pray, our text was part of his lesson to them. Three questions require our attention:

First, What is prayer? Second, What is the will of God? Third, How is it done in heaven?

I have no quarrel with those who, for reasons of their own, depreciate prayer. Jesus himself, seeing so much formal, hypocritical prayer, warned his dis-ciples against it, saying; "Be not like unto them, for your father knoweth what things ye have need of before ye ask him." But we cannot deny prayer in the abstract, for it is the desire and aspiration of the soul, and as essential as the breathing of the new-born child, and a primary element of true spiritual life.

Second. The will of God, in the abstract, is that absolute law that governs the Universe, variously termed nature, destiny, fate, a divinity that shapes our ends, etc., and comprehends all the moral and spiritual precepts by which human conduct should be regulated. Third. How is; this will done, or

obeyed, in heaven? It is generally admitted that the Bible gives no adequate conception of this subject. Hence Christianity is at soa, and its decadence apparent and unavoidable.
The facts of Spiritualism, which the

church should have been the first to accent and teach to the people, now come o our assistance and give such a view of how the will of God is done in heaven and should be done on earth, as is sufficient to, and will, in the near future, revolutionize the religious, social and political systems of the world and enable us to do the will of God on earth as it is done in heaven.

In the greatibeyond there is no fraud, envy or jealousy, for love is the law and it is as necessary to obey it as it is to eat in order to live on earth. Society is so constituted there that the interest of of heaven, like that of Thomas Paine, is to do good. The inhabitants of that do was to give hera "writing of divorceland are as anxious for the welfare of ment" and kick her out. their friends here as we are ourselves, and are doing all they can to bring ble to die without [male] issue—women heaven and earth under one law, and

put an end to crime and misery.

I will give one instance of what they are doing to bring about this state of things. It is taken from Hudson Tut-tle's late work, "The Philosophy of Spirit," and is a quotation from a letter received by that author from Spirit Robert Dale Owen, as follows:

"In this sphere those three great curses which I combated on earth are removed. I found a sufficient number to afford me sympathizing association such as I never dreamed of. Those three plagues of the world are its superstitions which it tramples on the weak martyr, and crucifies its saviors, to glorify em in succeeding ages, like an ignoble fool: legalized marriage, consigned to the mummery of a priesthood, from which arises all the prostitutions of the world and the degradation of the female sex; and private property, the distinction mine and thine, from which arise all the robberies, frauds, falsehoods and crimes of the world. Against these I have ever waged war, and ever shall until they are overthrown. I find this my heaven. Surrounded by a group of kindred minds, we all, as one, strive to Surrounded by a group of perfect a social system which we shall impress on the impressible of earth's in-habitants, and endeavor to actualize in the world-life. Let kindred spirits be drawn together in harmonious groups et them be surrounded by proper condi tions, and crime, error and folly would rapidly give place to goodness, love, vir-tue, and general peace. War would its poison to a considerable distance, perish, kings and rulers cease to be; love and joy reign over delighted people

We happen to have collateral evidence that such a work is being done by bands of highly unfolded spirits com ing every day nearer to earth. Their influence only reaches the brain, but when they get lower it will reach the heart; then will be the millennium; for of the Christ which Daniel says "none but the wise," those of the Owen stripe, "will understand." See Dan. 12:10.

All the same, the world will be re-

deemed from the gurse of avarice and sensuous criminality of selfish men. The signs were never more conspicuous. The angel flying in the midst of heaven (spirit-mediums). (Rev. xiv:6). has preached the gospel to every nation, and now the world is ready. Not only the brain-intellect-is manipulated into activity, but many hearts already beat in unison with the loving angels. Methinks I hear the clanking of great chain to bind Satan (Rev. xx:1.2.). hough orthodoxy is trying hard to save The mourning has already begun for the destruction coming on the great, veaerable, long-established ecclesiastical hierarchy, and the outlines of the new heaven and new earth are coming

into view. Invocation:—May love, truth and justice come and forever reign on earth as in heaven. - A LAY PREACHER.

"The Molecular Hypothesis of Na-ire." By Prof. W. M. Lockwood, Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual ros trum. In this little volume he presents an succinct form the substance of his lectures on the Molecular Hypothesis of Nature: and presents his views as demonstrating a scientific basis of Spiritualism. The book is commended to all who love to study and think. For sale at this office. Price 25 cents.

ESAU AND REBEKAH.

An Open Letter to Mrs. Elizabeth Cady Stanton on "The Woman's Bible."

RESPECTED MADAM:-When it was known that you were connected with those who were to give the Woman's Bible to the world, it was expected that fullest justice would be done to your Bi-ble-trodden sisters; but your comments upon Rebekah, Isaao's wife, seem severe if not unjust. Instead of what is said of her, many expected words like these: Jacob had bought and paid for Essu's birthright; Esau's attempt to retain the sold birthright shows more dishonesty than did Jacob and his mother, who saw that after a fair purchase they had to resort to a trick to get possession of the birthright.

Between them they managed to over-

reach Esau and Isaac, and Jacob got what he had already paid for; Esau had no cause to complain. The "elder son" was not "defrauded;" himself seeking to defraud Jacob, the mother was sharp enough to prevent Esau's fraud. Rebekah was born of a race of Shylocks, at a time when women were allowed few or no rights, and when her husband should die, to whom could she look for protection? Her son Jacob she felt that she could trust—Esau was a rascal, or else when he sold his birthright to Jacob he would have told their sire, "I have sold my birthright to Jacob." This he did not do-having sold his goods he left the way open for stealing them back -and he would have then, probably driven his mother from home at the leath of Isaac, to shift for herself, and killed Jacob, for that was in his fratricidal heart [Gen. xxvii,verse 41]. What should she do? She helped the son she loved, and who doubtless loved her, to ecure what he had already boughtthen why blame her?

But this was not all. In Gen. xxv.,23d verse, it is recorded that God himself had told Rebekah, before her twins were born, that Esau should serve Jacob; how then, could she do otherwise than as she did? When she knew that Jacob had paid for the birthright that God had told her Jacob should have, she must have had the full approval of her conscience when she refused to let God be made out a false prophet while Jacob was being swindled by Esau. She saw that her husband was about to be deceived by Esau, who had dishonestly concealed from his father the fact that Esau's birthright had been sold to Ja-cob, and all that she did was to prevent Esau from cheating Jacob out of what God had told her that Jacob was to have.

Is it wrong to prevent cheating? No one was cheated in this transaction, thanks to Rebekah; the mother's cunning deceit did deceive her uninformed old husband into avoiding a most bare-faced swindle—but the swindle was Esau's—not her's. If Esau prized his birthright, why did he sell'it? He did not prize it, but despised it [Gen., xxv, 32 and 34]. Having sold it and used the price, he was in honor bound to let the buyer have it. Rebekah stood out for honor as well as God's prophecy, and she gained her point. To Lot's daughters and Tamar you de-

ny a hearing; is this just? Consider the environment of Lot's daughters their mother dead; salted away because she could not restrain one more thought of the forsaken home, now under s shower of fire and brimstone—one look more toward the shelter where her babies had been born. They were motherless girls, fugitives with their father, their now all on earth, no more to de pend upon except him, who might die. Then what would become of them? Fall into the hands of the infernal Sodomites from whom they had fled? It was at a time when marriage with blood relations was in vogue, and marriage itone is the interest of all. The religion self was scarcely a bond anyway—if a of heaven, like that of Thomas Paine, busband tired of his wife, all he had to

> were but ciphers-and they sacrificed to their father the little they could yet call their own. To do this they had to resort to Rebekah's weapon, deceit; Jacob gave wine to his father, and they had to make their father drunk to gain their object—as some women still do—make a man drunk in order to compromise him Tamar, like many girls to-day, was drawn into a trap which led to a dire result she little expected. The strange part of it was, that she blamed Amnon more for sending her away than for the outrage he had committed. [II Sam. xiii, 16.] She afterwards went to the bad. [Gen., xxxviii, 13 to 18.]

### ALLEN M. BLANCHARD.

Some Superstitions. Many of the East Indians, particularly among the Hindoos of south India, be lieve that monkey's can speak, but will not do so for fear they will be put to

work. In the Ural mountains the peasantry believe that if a wolf sees a man before the man sees the wolf, the man will be

struck dumb and remain so as long as the wolf lives. In many countries there is a superstition that when ants are unusually active, running to and fro about their nests, foul weather is sure to occur in a very

short time, Several ancient authors parrate the the superstition common in both Greece

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and thus slay its victim.

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### THE CAMP-MEETINGS.

RIVERSIDE PARK CAMP-MEETING. Grand Ledge, Mich., commences July 19, and ends August 16th. For full, illustrated six-page programme address J. P. Russell, Grand Ledge, Mich.

MT. PLEASANT PARK. The Fourteenth Annual Camp-meeting of the Mississippi Valley Spiritual-ist Association commences at Mt. Pleas-ant Park, Clinton, Iowa, August 2, closing August 30. For full circulars and particulars address Will C. Hodge, 710

Prairie street, Milwaukee, Wis., until July 15th; after that, Clinton, Iowa (Mt. Pleasant Park). CASSADAGA CAMP

Will open July 11, and close August 23. For full programme and many interest-ing particulars send to A. E. Gaston, Lily Dale, N. Y. LAKE GEORGE CAMP,

Situated at the head of Lake George, at the terminus of the Glen Falls branch of the Delaware and Hudson railroad, opens July 12 and closes September 6 The management have published an il-illustrated, pamphlet with programme. Send for it, addressing James D. White, Albany, N. Y.

NORTHWESTERN CAMP. Located between the cities of St. Paul and Minneapolis, Minn., commences June 21 and closes July 26. For elaborate programme, address Allen F. Brown, 703 Manhattan Block, St. Paul, or Dr. S. N. Aspinwall, president, 2433 Fifth avenue, Minneapolls, Minn.

HASLETT PARK CAMP, Michigan, will be held at Haslett Park, beginning July 30 and ending August 31, and including five Sundays. For a eautifully illustrated pamphlet, giving full particulars, address G. F. Ottmar, 209 and 210 Hollister Building, Lansing, Mich.

LAKE PLEASANT CAMP Will commence July 4 and continue to August 2. For full programme, address A. P. Blinn, 603 Tremont street, Boston,

DEVIL'S LAKE CAMP. Michigan, will be held at Beardsell's Landing, only 80 rods from Manitou Station on C. J. & M. M. R. R., from July 24 to August 10. For a six page programme, containing full particulars address Miss D. P. Hughes, Wheatland, Mich.

LAKE BRADY CAMP. Opens June 28 and closes September 6 The management have issued an illustrated pamphlet of 12 pages, containing full particulars, Address Chas. Thomas, 2762 Broadway, Cleveland, Ohio., or C. P. Hopkins, superintendent of grounds, Lake Brady, via Kent, Ohio.

ISLAND LAKE CAMP. opens July 15 and ends August 30. For full programme, containing full particulars, address J. S. Phillips, Brighton,

CENTRAL NEW YORK CAMP will be held\_at the Riverside picnic grounds at Freeville, Tompkins Co., N. Y., commencing July 18 and ending August 2. For particular information address H. C. Sessions, Cortland, N. Y. For tent and camp-ground accommoda-tions address H. W. Roe, Freeville, CHESTERFIELD CAMP

commences July 16 and closes August 10. Persons desiring full programme can secure the same by addressing the secretary, F. J. Macomber. Anderson, Ind. DELPHOS, KANSAS,

This camp opens August 7 and continies seventeen days. For full and comprehensive information concerning the camp, address A. D. Ballou, M. D., who will furnish circulars.

MAPLE DELL CAMP Will open its regular session, under the auspices of the National Spiritual and Religious Camp Association, on July 18 and continue until August 24. For full rramme and particulars, address D. M. King, Mantua Station, Ohio.

VICKSBURG CAMP. This camp, located one-half mile from Vicksburg, Mich., commences August 7 and closes August 30th. For full programme and particulars address Jean-nette Frazer, Vicksburg, Mich.

NEW ERA CAMP. This camp, located at New Era, Clackamas county, Ore., will open June 20 and close July 12. For programmes send to E. A. Marshall, 291 Alder street, Portland. Ore.

We cannot publish full programs of all the camps; send to the secretaries for the same, giving full particulars, and much valuable information. To do so will only cost you a postage stamp.

#### Passed to Spirit-Life.

Passed to the higher life, June 14, 1896, Harold Specht, aged 5 years, only surviving son of Mr. and Mrs. Specht, Roscoe street, Lake View, Ill.

Rev. Willis Edwards, pastor of the Church of the Spirit, officiated at the funeral services, and spoke words of comfort to the bereaved parents. The elief in Spiritualism enabled them to bear their sorrow with greater resigna-tion. It can truly be called the religion of consolation, the solace of the afflicted. The casket was covered with beautiful owers, a tribute of love to the dear little fellow, who was the light of the home and beloved by all in the neighborhood.

Sylvester D. Howe passed to Spirit-life at Ashland, N. H., June 1, after a long period of suffering from heart dis-ease. He had been in poor health for several years, and during his last illness, lasting five months, suffered very severely at times, but at the last he passed away quietly. He was 67 years, 8 months ınd 22 days old.

By his request, Mrs. A. P. Brown, of St. Johnsbury Center, held services at the house of his nephew, R. L. Howe. Subject of the discourse, "We have waited for him; it is now well with him." Edith Sarr, daughter of James and

Mary Sarr, aged 6 years and 4 months, passed to Spirit-life from her home in Berlin, Ohio, June 18, 1896. A sweet and beautiful child, her sudden death, after an illness of a single day, over-whelmed her fond parents. A large number of friends and neighbors attended the funeral on the 20th, Hudson Tuttle delivering a discourse replete with the consolation Spiritualism only can give.

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Address him at Berlin Heights, Ohio.

W. Regan: Q. What is life? A. The explanations of ultimate causes, which usually pass as the learned expressions of scientists, are really only restatements of facts in new language, and no exposition of final causes. In fact, science in her most accurately determined walks can go no further than such restatement. Pressed to give a cause, it adopts a new nomenclature, describes the phenomena with these high-sounding phrases, and calls it an explanation. Nowhere else is this more conspicuous than in the province of life. The mysterious force which organizes matter into living beings, is so obscure in its methods, and reaches to such attenuated atomies, not only imperceptible to the unassisted eye, but thus far, escaping the powers of the microscope in revealing their structure, that its existence, even, has been denied and a class of naturalists maintain that life is simply a manifestation of chemical affinity parallel to that of heat and elec-

the following passage Dr. Beals, who is high authority, shows how the tissues of the animal body are created from bioplasm, supposed to be the material out of which all organized matter must be created. Bioplasm, or proto-plasm, is conceived to be a form of matter unorganized, but capable of entering into organic forms. Its character is entirely conjectural, and its existence, even, is far from demonstrated or de-

monstrable. "Men and animals, all their tissues and organs, their forms and structures, result from series of changes which commence in a portion of matter too minute to be weighed, which is perfectly colorless, and which appears perfectly structureless; even if the particles of bi oplasm be magnified five thousand diameters (25,000 times), not the faintest indication of fibers or particles exhibiting any special arrangement-in fact, not a trace of anything having structure can be discerned.

"The speck of living matter, however, absorbs certain substances and increases by assimilating matter like itself. Thus it gradually grows, and when it has attained a certain size, perhaps one two-thousandth of an inch in diameter, it divides, or small portions are detached from it, each of which grows like the primary particle, and in the same way gives origin to successors, from which tissues are at length produced."

As will be observed, this is apparently an exceedingly careful description of facts, but completely fails as to giving the cause.
What is this force which in this sim-

ple "bioplasm" carries forward the pro-cesses of digestion and assimilation in the same manner that they are in the most complete beings? Here, in the beginning of that mysterious something called vital force, which from the cell filled with "bioplasm," "not a trace of anything having structure," has carried that cell forward, step by step, through the endless chain of intermediate forms to man? Can the scientist tell what it He points to evolution as a demonstrated solution, yet evolution is only the method, and does not give a hint as to the cause. It has not, as yet, even given a full statement of the method. In the cell of a living being is seen the first manifestation of life. The explanation is that this combination of matter produces the appearance called life. In other words, vitality is a result of a form of chemical action, the same as heat. Heat, light, electricity, however produced, escape, but the vital force builds pursues what may be called by no other name, an intelligent course from the beginning of the cell. Even then there is an aim and purpose, pursued with inflexible determination, and the beings of each age are prophecies of the succeed ing higher forms of which they are unfinished sketches. Thou hast not, O, material scientist, entered the inner temple of life, or learned the secrets of the source of vital force. You may weigh with finest balance, but the spirit will refuse to turn the beam. You may cut with keenest knife through the dead or quivering nerve, your material eyes will not detect the spirit which feels. You cannot tell, though you call a council of all your leaders, how "bioplasm, "protoplasm," passes from the ranks of mineral crystallization to "organizable fluid." You have to content yourself with a guess, nor can you tell the difference between protoplasm dead and protoplasm living.

Hence matter alone cannot produce

the phenomena of life, which is the expression of spiritual force through phys-

Mrs. A. H. Farnsworth: Q. Were the first spiritual manifestations with the Fox family, and was a confession made by one of the girls?

A. At the date of the advent of Modern Spiritualism the air seemed charged with the coming event, and there were manifestations, of more or less distinct character, but not till the Fox children thought of a means by which the raps could be made to answer questions was the movement fairly launched.

On her return from England, in distressing poverty, Katie Fox Kane was beset by Catholic priests and made to believe, being psychologized by them, that she could make a fortune by exposing the rappings. A manager was engaged, and a tour of this country planned

She gave one exhibition and only one. The raps came so loud and at such distances that the exposure did not expose. The Spiritualists of New York City, hearing of her destitution, came to her relief, and repudiating the whole affair, she established herself in that city, and gave remarkable seances until her departure to the higher spheres.

Miss M. Moranto: Q. (1) We have a medium through whom the spirits order sulphur placed on the floor near where he sits, which is lighted, he says, by them. Why must it be sulphur, and why do our spirit friends prefer this manifestation?

(2) The spirits tell us through this medium that we must do housework and suffer from hard work and worry when we get to the other side. If this is so, we feel that nothing is gained by the change.
A. (1) The placing of sulphur on the

floor and lighting it is a trick, and has no more relation to Spiritualism than the performance of a mountebank. As long as such performances are patronlong as such performances are partons its partons in the cause will be degraded before the public. If Spiritualism, after nearly fifty years, has to rely for evidence on such transparent of the Wheel." By Marvel Kayve. A contrastive the model of the wheel." By Marvel Kayve. A contrastive the model of the wheel.

tined to be by its occupants. If we go sale at this office.

there burdened with work and worry we shall not be able to cast it off readily. If we go desiring perfect peace and rest we are assured it will be ours.

This correspondent expresses the thought that would come to every soul if the next life is to be such a wretched prolongation of this.

J. F. P., Birmingham: Q. Is it true that there is no end to the progress of spirits?

A. Only the limitation of mortal faculties suggests limitation of advance-ment. The direction of that advance may change, from time to time, but to human understanding or the conception of the most advanced spirits there is infinite reach shead.

It must be so, for the human spirit, if it could reach a stage where there was no further fields, would be accursed by the existence it so prays for,

S. S. B., Texas, Mich .: - Q. If God is a principle in nature, or spirit of nature, or any other conception, but not an individual, and as Spiritualism does not teach the doctrine of a personal God, is it consistent or logical for Spiritual speakers to preface their lectures by praver?

A. It is assuredly true that Spiritualism does not accept the belief in a personal God, but prayer may be useful even if made to an impersonality, by narmonizing the mind of the maker. As to the "consistency and logic" of those lecturers who preface their lectures by prayers or invocations, they can best answer for themselves. The old forms of thought linger and perhaps something is gained by not too readily changing to the new. Even the shams of belief may be of advantage to those who receive them. If anyone wants to pray, finding something somewhere that they believe will respond. Let us not disparage

their prayers.

If the transcendentalist wishes to put that in the whyfor of the Which-is-ness, why should we object? The "Which-isness" is not harmed, and perhaps the soul of the maker is inflated to a realization of the vastness of the "Is-was-ness."

"Politician:" Q. Would it not be better to extend the term of the presidency?

A. If the president incumbent is trustworthy he may be re-elected. If he is not, four years is already too long a

Through the press and by means of speeches the people are enlightened on the great national issues, whereas if the term of office were extended this needed educational experience would come at such long intervals as to be of small service in keeping alive the popular in-

The framers of the Constitution acted wisely in confining the presidential term to four years. It is sufficiently long for the carrying out of any political plan, yet not long enough for the incumbent to entrench himself in his place so as to render too difficult his dispossession They regarded with just jealousy the power of the chief magistrate, greater by far than that of England's king or queen and as a check made its duration brief. They argued, and correctly, that if the candidate proved worthy he might be re-elected, and if not acceptable, the shorter the term of his office the better. If the term were long, the president might, by gathering around him a subservient cabinet, and by his vast ap pointing power, so entrench himself as to endanger the free choice of the people, or even threaten the duration of re-publican institutions.

The same arguments which apply to an extension of from four to six or eight years, are equally good for extension to ten, twenty, or for life, and then there would be small distinction between our form of government and that of a limited monarchy. The same argument, also, equally will apply to any and all inferior

offices.

But the whole scheme is in direct op position to the American idea of government, which presupposes that there are always plenty of men well qualified to fill any office at the bestowal of the peoa structure for its manifestations, and ple. In reality, this supposition is true, and there is never a want of candidates, equally well qualified, for the vacant offices. If the honors and emoluments of office are desirable, it is an injustice to bestow them in such a manner as to give the benefit to a few lucky individals to be held for lengthy periods of time. It would create a ruling class. while the many, discouraged by the barronness of the prospect of election to office, and the distance of elections making the righting of political wrongs the work of the far future, would cease to discuss political issues, and apathy take the place of the vital interest essential in a government of the people. Nothing more deleterious to the public welfare could supervene then such an anathetic state, for the very life of our government depends on the intelligent activity and interest of the people governed. There is not the least doubt but this

juestion will come before the people in the immediate future. Wily demagogues see in it an opportunity to catch the attention of the voter, and thereby gain position. It is a step forward toward centralization and consolidation of the government, taking it one remove further from the people. They now vote away their hold on it for four years; this would have them vote it away for a period twice as long, or even for the life of the incumbent. It is a stealthy tiger step of monopoly against the mas make still more accentuated the difference between the governing and the governed; between the Vanderbilts and the people whom they "damn."

A Chance to Make Money.

I have berries, grapes and peaches, a ear old, fresh as when picked. I use the California cold process; do not heat or seal the fruit, just put it up cold; keeps periodly fresh, and costs almost nothing; can put up a bushel in ten min-utes. Last week I sold directions to over 120 families; anyone will pay a dellar for directions when they see the beautiful samples of fruit. As there are many people poor like myself, I consider it my duty to give my experience to such, and feel confident snyone can make one or two hundred dollars around home in a few days. I will mail sample of fruit and complete directions, to any of your readers, for eighteen two-cent stamps, which is only the actual cost of

the samples, postage. etc., to me.
FRANCIS CASEY, St. Louis, Mo. 339eow6t

"Religious and Theological Works of Thomas Paine." Contains his celebrated "Age of Reason," and a number of letters and discourses on religious and the-ological subjects. Cloth binding, 430 pages. Price \$1. For sale at this office.

"The Philosophy of Spirit, and the Spirit-World." By Hudson Tuttle. A most able and interesting presentation of a most important subject. Every Spiritualist and every inquirer into the proofs and philosophy of Spiritualism should have this excellent book. Cloth,

charlatanry, we ought not to resent the criticism which follows.

(2) There is a statement made by Bible times. Interesting and suggest-spirits that their world is as it is desired. Paper, 30 cents; cloth, 31. For-

### MATERIALIZATION.

become the mighty power for the advancement of spiritual truth.

What would we lose compared with what we would gain for progress were these materializing seances excluded for What would season from our camps? we lose compared with the gain should the doors be closed for a time against all professional traveling materializers? Would we not be establishing Spiritualsm on a higher plane than ever and attracting to us the better class?

IT IS A SIDE ISSUE. This alleged phenomenon is really no a side issue and a very recent one.

lows in the line of the latter. Suppose by rejecting them all until the rubbish is removed, we should occasionally lose a genuine etherealization? We would lose these disgraceful frauds, and the up invocations to the Is-was-ness of the truth would gain much. With our that in the whyfor of the Which-is-ness, garners overflowing with clean wheat why should we object? The "Which-is-sufficient for all our wants, who would think of working through tons of chaff for a few more scattering kernels supposed to be there? Let us turn more to

> SPIRITUAL IN OUR OWN SOULS, cultivate the graces of a true life, "covet earnestly the best gifts," and the angelworld will do the rest.

> If these ludicrous exhibitions at our camp-meetings must continue, then from self-respect and for decency's sake, let there be a spiritual police station attached to the seance-room and opening into it. Then let all who enter the seance be sworn to secrecy as in the Mor-mon endowment, and let it be labeled with a sign: "The Department of Unpublished Proceedings. But far better that from this fraternal gathering the rays of truth should emanate in God's beautiful sunlight, than from the darkness, the fakir's cabinet and the police station—far more attracting to all classes who respect themselves.

> As it is now, the medium or confederate is often a psychic: reads the thoughts of the dupe, uses his or her speech as a pointer, the light being very obscure, and imagination supplies the rest. The departed friend is fully recognized, and though the whole show has proved a fraud and deception, yet at the time in the recognition of friends there is just as much positiveness as at any other exhibition. All these exhibitions then are perfectly worthless as communicative evidence. In the language of Josh Blllngs: "It is better to know but a few things than to know so many things that

> The most amusing excuse given for the failure of some of the oldest, most careful students in the spiritual philosophy to get materializations is, they create discord, and do not understand the laws of harmony, and so one of these discordant incorrigibles is capable of depriving a whole territory of the truth.

an extensive correspondence with intelligent investigators, some of whom have witnessed hundreds of professed materializations, and from the most rigid researches, tests and testimony of experienced scientists. I have come to the irresistible conclusion that spirits of the departed do return and are sometimes clothed in such form as to be recognized. though the latter as yet is of rare occurrence. I have believed this for years. but wish to know personally more of the phenomena. The degree of density of the forms is vet with me an open question, not lately made more clear, which I have now come to consider of little account, and as one part of the main question, the fine subtile threads that connect the two states of being are so subject to conditions of which we know so ittle, that it seems an absurdity to suppose a medium can make an appointment or such manifestations at a given time and always fill the bill. Hence the de ceptions of a large portion of those who are really psychics, whose very liveli-hood is at stake. As Brother Bach well expresses it: "The people also demand nore than the medium can give;" which is to the medium an encouragement to

How far spirits not highly progressed may take advantage of this clamor, and to that extent take the responsibility from the medium who really remains passive, we may not know.

REFORM, OR QUIT. The sad effect to the cause of Spiritalism, however, is the same, and all we ask of these mediums is that they re-form and arise to a higher level, or quit the field. They hinder the honest mediums who would go forth and sow the good seed of the kingdom, but who hrink from mingling with such disreputable company. My eye is on a number now who have deceived. They know to whom I refer. It is hoped they will take warning, for justice travels in the fast mails and on the wire with a subtle tread, but with an iron heel. All such

are in peril.

I do not think the endorsement by a committee would be of much account with the really psychic fraud, for the very next seance may be a deception. Let these materializing seances, advertised expressly as such, have a rest for the present, by the people discountenancing them. Spirits will prove their identity without them, and sometimes

be visible as in the past. All advertisements should read, "For psychic manifestations." Then we should be content with what comes to us, without a cabinet, without dense dark-ness, or the discordant sounds from the circle, called singing, while in the confusion the performer is arranging his apparatus for the grand surprise.

BEHIND THE SCENES. One man writes me that he has been behind the scenes, expressly to study them, as a spy, and assures me that no one will accept Dr. Holbrook's offer.

He says:
"They are all frauds, and no one knows it better than they do themselves. I me money. The manager hands in the paraphernalia; I have helped them arrange it all, and I have been in the gravoyards in the 'wee, sma' hours' get-ting the 'tests' that bring so much joy to hearts of mourning friends. I am and have been for years a Spiritualist from its philosophy and common sense. Materializations are contrary to law. There never was one and never will be. I think it time the fakir was exploded,

and I trust I will soon b ready to give

This correspondent will write in due time, and I hereby gife up the field to The Writer Thinks It No

Essential Part of
Spiritualism.

Would We Gain, or Lose by its

Sime, and I hereby gife up the field to him. Let the good work go on, though it be one extreme following another. Of course, when Dr. Holbrook's offer was made seven months ago, it was for the purpose of satisfying himself and a few friends regarding the extent to which spirits may materialize,
In conclusion I will say that Brother.

Would We Gain, or Lose by Its

Exclusion?

From experience we learn that it is not well to ignore public sentiment, but treat it gently. By it revolutions are wrought, and when spiritualized it is to become the mighty names for the ad-

THE MATERIALIZING QUESTION. TO THE EDITOR:-I'am glad to hear all sides of the "materializing" question. It is good to criticise, and some-times good to doubt. That materialization is a fact, I know. Farmer Riley's seances have never been questioned. They are genuine all the way through; so are Mrs. Aspinwall's manifestations and so are scores of others. The fac that materialization seances are so well patronized is evidence that they supply a long felt want. The fakir is, of course essential part of Spiritualism. It is but abroad in the land, and has been known to deceive the very "elect:" and as rap-Without it a future life is and was demonstrated by phenomena beyond dispute or cavil when thoroughly tested. Spir-tial, for the fakir is often mediumistic, its have found and will find ample means and tricky spirits assist him-so look for making themselves known to us without a cabinet and darkness, and special adjustments suggestive of who is preparing to decaye we preparing to deceive us.

The spiritual fakir studies his art the "confederate" is not easily detected same as the professional fakir, and it is and he (or she) is the principal aid of the remarkable how closely the former fol- lakir medium. Honest mediumship can not be suppressed, nor can the fakir medium be abolished altogether, on account of his subtle ingenuity. So, Spiritualists, go ahead. The honest medium is here to stay, and so is the fakir, for he can find victims, regardless of repeated exposures, in every town.

DIVINE TRUTH.

Lake Orion Camp-Meeting. Orion camp-meeting for 1896 is now but a memory, but a memory fraught only with pleasure. In every way our meeting has been a perfect success, although the first few days the weather was not in our favor, but on Wednesday the clouds began to disappear and the sunshine, both spiritual and material, shone upon us until the close of camp. Even the financial cloud that threatened to engulf us disappeared, and we found ourselves quite able to meet all emergencies, with a surplus in the treasury.
Mr. G. H. Brooks, of Wheaton, Ill.

was with us during the entire session. His work is too well known to need our words of commendation; a splendid worker, he fits admirably any position n camp work. Memorial day brought to us Mrs. Anna Robinson, of Port Huron, Mich., one of the best speakers in our State, who brings with her the sweetest influences and harmony. By her sweet and loving

words we felt in a vivid manner the real presence of our dear departed. The floral decorations were exquisite.

the finest we have those were exclusive, the finest we have the fire years. A very large audience assembled to participate in the pleasing programme.

The music this day, as of all the days, was of the black days. was of the highest order. The choir was assisted by the able young planist,

Miss Lyle Foisy.
Sunday was the crowning day, and one long to be remembered. Early in the morning the crowd began to assemole, and long before the afternoon service the auditorium was filled to overflowing.

Mr. Brooks lectured in the morning. In the afternoon we were most pleas-antly surprised by the Orion Brass Band, which assisted much in the pleasure of the day with their music.

She will always hold a warm place in many hearts. Her tests were wonderful. Mrs. Augusta Ferris, of Bay City, was among the mediums who were with us during camp, and gave splendid plat-

are as follows: President, O. S. Burgess, Richmond; first vice-president, D. P. Dewey, Grand Blanc; second vice-president, Miron Delano, Thomas; secretary, Mrs. Miron Delano, Thomas; treasurer, Hiram Skinner, Orion. Board of directors: R. Bartlett, Pontiac; E. A. Western, Lapser; Mrs. M. L. Edgerton, Orion; A. V. Foisy, Orion,

Next meeting to be held at Orion Lake, Mich., June 5 to 21, 1897. It is the intention of this society to organize a stock company in September, and buy a home of their own. The good work goes on. Mrs. W. H. WATSON, Orion, Mich. Sec'y pro tem.

Maple Dell Park Camp. Maple Dell Park Camp, at Mantua Station, Ohio, will open its regular session under the auspices of the National Spiritual and Religious Camp Associa-

tion on July 18 and continue through August 24. All indications point to the largest at-tendance during the coming season that has ever been known. New cottages in course of erection, as well as improve-ments on the public buildings on the grounds, all tell the story of camp pros-

perity.

The location of the grounds grows in groves, and on the other, rolling fields of ripening grain and meadow land, while at your feet runs the Cuyahoga river. Cuyahoga is an Indian name, meaning crooked, and certainly a more appropriate name for this stream could not have been selected, and its ever-changing scenery relieves the eye of the monotony incident to lake riding, and it is navigable for small or att for twenty miles or more from the camp.

A popular list of speakers will be ready for publication in affew days, and those interested expect 45 give ignorance, superstition and bigotry an aggressive campaign. " R

Northwestern Camp.

This camp opened with a glorious day and a very large attendance, and we have every indication of a successful meeting. Cottages are all rented, tents filling up very fast—in fact, are all en-gaged, and we shall have to rent or purchase more to accommodate those who are coming. Mediums of all phases are upon the grounds. Prof. Barrett, Mrs. Julia Steelman-Mitchell, Rev. E. Andrus Titus and Mrs. Leo Prior are all speakers of ability and very advanced in their line of work, viza spreading the gospel of truth to the hungry seekers after knowledge. S. N. ASPINWALL.

"The Great Roman Anaconda." By Prof. Geo. P. Rudolph, Ph.D., ex-priest have been all through it, and it has cost of the diocese of Cleveland, O. A sharp and pointed letter to Bishop Horstmann It is good reading, and should be widely distributed, that people may be enlight aned concerning the ways and methods of Rome and its priesthood. Price 15c. For sale at this office.

> "The Fountain of Life, or The Three fold Power of Sex." By Lois Wais brooker. One of the author's most useful and woman. Price 50c.

A HISTORIC PLACE.

Notes from Washington, Pa.

To THE EDITOR:-It has been five years since I have seen anything in the columns of your ever-welcome paper from this old historic town, the 'cradle" from which many illustrious statesmen, theologians, etc., have gone forth; such men as James G. Blaine, and others, having been fitted for the battles of life within the walls of the famous Washington and Jefferson College; the names of some are yet to be seen graven on her columns ears agone.

Washington is known for her edacational advantages, situated about equi-distant from Wheeling and Pittsburg, surrounded by a rich, rolling and fertile country. Oil and gas abound; also orthodox

'castles," whose spires pierce the clouds, greet you on every side. Sixteen churches, representing the various creeds, is full enough for a city of twelve thousand. With all these odds against us,

Spiritualism in this venomous field of orthodoxy is steadily gaining ground. A handful of us, who five years ago investigated and discovered its beautiful truths, through its phenomena pursued our investigations, aided by those whole-souled citizens, Mr. and Mrs. M. L. Cowley, who threw open their doors for meetings, extending a welcome to all.

We had with us E. W. Sprague and wife, trance and test mediums, whose truthful tests went home to many hearts, who have since given us the right-hand of fellowship. I wish to call special attention to what has transpired during last week.

Through the efforts of Bro. J. C. Morrow, the genial proprietor of Hotel Allison, we have had with us the famous trumpet medium, Ernest Stephens, of 559 Oak street, Columbus, Ohio, who has labored with us, giving many tests, all recognized. It's a pleasure as well as a duty to make public genuine phenomena and give all true mediums justly-earned praise. As many readers love to read of truthful tests, with your permission I will name a few:

The writer, with his wife, moved to New Lexington, Ohio, in 1870, leaving there for our present home ten years afterwards. At a sitting, with the trumpet in the light, Dr. W. H. Holden, of said place, came to my wife and stated that he was glad to come to her; also that I had grained his hotel the year I went there; that he afterwards sold it and located in Zanesville, Ohio, and that his son is now a physician there at present, and that the doctor's wife is with him on the spirit side; that he was glad to come to us, and would come often to us at our circle at home.

John Shields, a freight conductor, killed in the tunnel near Washington several years ago, also came; told us how he passed out and who had since gone over lately from this side. I twhole territory of the truth.

The Result of Mesigner.

The Result of Mesigner.

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The Illustrations are classified as follows: 16 represents Uncle Sam and the Priess; 2. The Church Redign the People; 3. Thanksgring; 4. Sabbath ence of over 1,000 people spellbound.

From personal investigation and quite once of over 1,000 people spellbound.

The Illustrations are classified as follows: 16 represents Uncle Sam and the Priess; 2. The Church weeks ago, as a test. He replied:

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(A) I would be a supplied to tell us who was killed near the tunnel a few weeks ago, as a test. He replied:

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(A) I would be a supplied to tell us who was killed near the tunnel a few who was then asked Spirit Shields to tell us "Oh! you mean Flaherty, the fireman who was crushed under his engine. He saw me first when he passed out.'

At a seance the evening following, form tests at different sessions. | at my house, Spirit Flaherty came to Officers elected for the ensuing year my son-in-law and told him that he helped dress his body, and sent a message to the engineer who was with him at the time of the wreck a few weeks ago, which is true.

Joseph Edwards, who lived adjoining my grandfather's farm, on Staten Island, who was my friend thirty-six years ago, came and talked to me through the trumpet. He also named two of my schoolmates, Jimmy and Johnny Collins, also Joseph Collins. These were schoolmates of mine thirty odd years ago.

Mrs. Plymire, our next door neighbor, who passed out six weeks ago, came to us and talked as natural as in earth life, sending a message to her

son and daughter. My father-in-law, who passed out nearly two years ago with cencer of

the face, came and greeted all. The medium's guide openly rebuked one sitter, telling him he had had many tests, but would not admit the truth. This sitter then wanted to argue with the guide, saving: "Jesus

Christ was baptized not for the republic favor each season, and well it Christ was baptized not for the remay, for on one hand are beautiful mission of sins, for he had no sins." Then said the guide: "What did they baptize him for?" He then asked the sitter if he had ever read where the devil and his angels were cast into

> the bottomless pit. "Yes," said the sitter.
> "Well," said the guide, "he must be going yet (this devil), as he has

never struck bottom." This silenced this "dyed-in-thewool" orthodox.

I wish to state further that the medium, Mr. Stephens, was held all through this seance by a skeptic, who admitted he had not moved, the trumpet being placed in the center of the

He is a stranger in our midst, and in such tests as these, so "far-fetched" as those of my boyhood days, there could be no possible collusion.

room.

I might give many more tests, but will not at this writing,
J. C. DECKER.

"From Night to Morn, or An Appeal to the Baptist Church." By Abby A. Judson. Gives an account of her experience in passing from the old faith of her parents to the light and knowledge of Spiritualism. It is written in a sweet spirit, and is well adapted to place in the hands of Christian people. Price 15 cents.

"Woman, Church and State." By Matilda Joslyn Gage. A royal volume, of more than common intrinsic value The subject is treated with masterly ability; showing what the church has and has not done for woman. It is full of information on the subject, and should books. It should be read by every man be read by every one. Price \$2, postA UNIQUE BIBLE PICTURE-BOOK

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### WORDS OF WARNING.

Crime-Its Cause-Its Cure.

Facts Sententiously Set Forth.

"Why were laws made, but that we are all rogues by nature?"-Bacon. "Nature makes fewer rogues than misery."—Dr. Bird.

There, Mr. Editor, and brother and sister readers of The Progressive M. D. THINKER, you have two sides of the question, presented by two vastly different minds; which do you prefer? Ante-natal conditions: Are we not

looking too far away? Post-natal conditions: Are we not looking too near? Some of us who are shortsighted try to read print in brevier two miles away; some who are far-sighted try to read the same at the nose's length.

Great geniuses come forth when great emergencies beckon them. The genius of crime exists, as well as the genius of electricity. Necessity produces the criminal, as unerringly as it produces the inventor.

These are facts! great, big, sober facts; worthy brain, heart, pen, thought and action. You know it as well as I do. While perfect ante-natal conditions may tend to produce a perfect race, I tell you the great first cause, least understood and appreclated, is the misery, the wretchedness, that every day is on the increase. Increase your cause and you increase your effect; you can't help it.

Ante-natal sources may tend to produce your libertine; no doubt they dobut I have known children of physically, morally and mentally healthy parents that took to evil as naturally as a duck does to water. There are too many duck's eggs hatched out by sober, land-loving chickens.

No truer, surer sentiment was ever expressed, than that the ruling, predominant spirit of this world is selfishness. A gentle way to express greed, covetousness and cruelty. The great white dove of divinity broods on this nest, and, to his horror, hatches out a

When the eggs of harmony and universal brotherhood are put in pickle, and nothing placed in the incubator of events but selfishness, greed, squalor and misery, look for nothing but the blackbird of crime. We see this unnatural monster take to the water, and we, being essentially land birds, go clucking up and down the bank to coax it home. It can't be done without tears and bloodshed! Existing conditions generate crime and criminals.

When valleys are produced, it must water must be banished to make deserts possible.

Nature is prolific—generous. She never yet destroyed one beauty from her handsome face, that she did not compensate for it with another equally beautiful. She never knew a disease, but that somewhere in her great laboratory she held the remedy. Concealed, may be, but not undiscoverable. Nature only punishes the transgression of her laws; she does not

History repeats itself every time. Mankind only profits by experience when that experience has been bought with blood.

The Inquisition of a Torquemada, and the inhuman barbarity of an Elizabeth made progression out of the cruel dogmas that enslaved the world a possibility.

"He who fights for liberty But faster binds the tyrant's power; And the tyrant's cruel glee Hastens on the freer hour."

The plutocracy of ancient Rome was the nucleus from which arose the. dictatorship of a Cæsar; the plutocracy of France created the reign of terror and brought a Napoleon forth; and every step in advance was made comet-like and full of bloody portent.

Comfortable homes for criminals, as our editor wisely says, are not means to an end. Lynching is not a means to an end. Hanging men for sheep-stealing only decreased the number of sheep; it did not decrease the number of thieves.

None are so blind as those that won't see.

Charity is not charity when we rob the poor of four to give two back. When the plutocrats of the world raise the price of its necessities, and from the surplus thus acquired endow a university, it is not learning they increase, but misery.

When I corner the flour market, and, by clever manipulation, turn a million to my credit, and that million realized from the pockets of my toiling fellows; if I use \$100,000 of that million to endow an orphan asylum, wherein lies my charity? Why should I not provide for the orphans I have | that must enmesh it. helped to create? The lesser criminals will never be reformed till the greater are called by their true names Rockefellers, the Sages and the Morand stigmatized as they deserve.

Increase the pressure, you increase the resistance, and there is but one inevitable end. To abolish crime we about peacefully-crime will decrease: must abolish the means that make it for the cause which nourished it shall possible, aye, necessary. Man cannot have passed away. stare with hollow eyes and complacency at his starving babies, and know that just across the way, in the storehouse of his neighbor, is food.

by the hungry populace of Paris for threw up their greasy nightcaps, and better bread, did not work to calm the uttered such a deal of stinking rising storm when she answered: "If breath—" The offspring of the rich they cannot eat black bread let them | are born with a feeling of superiority,

The middle class is rapidly disousness the poor; it cannot be other- disposition to crime arises! When the

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wise. When the burden becomes too be at the expense of mountains; and great to be borne, it must be thrown off. Utter serfdom, with the thinking, toiling masses in our free(?) America, is impossible. Tramps, outcasts from society, will be rampant, and so will criminals, till the causes that produce them are removed.

I do not like to be called a prognosticator of dire events; but yonder in the distance I can see the cloud, at present no bigger than a man's hand, · I do not like to be called a prognd it presages rain; a rain and reign of blood. Unless some unforeseen event arise, some mighty wind to blow fall-on our children and on their offspring.

The rich are greedy, the poor are needy; neither will yield. It is not, as some suppose, to the Roman Catholic, nor to the Protestant, we must look for the gleaming of sharp teeth in the moonlight, but to the fattened teeth of wealth, and the hungersharpened fangs of poverty.

A city that is set on a hill cannot be hid. The capitalistic press may try to conceal the torches of capital behind trees; but it is growing dark, and lights that pilot the rich must be seen by the poor.

When J. Pierpont Morgan knew, days in advance of the nation, that a call was to be made for \$200,000,000, ankle deep in blood. The signs are and had a syndicate ready to meet it. there can be but one inference: The head of the nation is playing into the hands of "Money."

The life-blood of the toiler is being used for steam in the great boiler of capital; the industries moved by the giant machinery may not stop; the pressure on this boiler is becoming greater; the safety-valve is tied down by bands of gold; the fuel, greed and avarice, will be fed into the mighty furnace till—ask the engineer.

Every year we manufacture a greater number of criminals. Every year we build larger prisons to hold them in. What does this mean? It means that when the time comes the prisons will be thrown open, to let loose a ravaging, ravishing host; and men will not see.

Capital is blind-blinder than Cupid! blinder than Justice! It is the great first cause; the weaver that, with unconscious fingers, is making the net

When history has repeated itself: when the Vanderbilts, the Goulds, the gans, yes, and the Clevelands, shall have ceased to exist-and God grant that that condition may be brought

Pre-natal conditions: Bacon, philosopher as he was, could not conceal his contempt for the so-called "Sans Culottes." In Cæsar he makes Casca Marie Antoinette, when appealed to say: "And the rabble hooted, and a haughtiness and unfeeling carelessness for the poor, that can but enappearing, and the two extremes are gender a corresponding feeling of enbecoming more embittered every hour, mity in the bosoms of the poor. Belfishness rules the rich, and covet. There is where your ante-natal pre-

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headaches, heart disease, kinder compalant,
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J. M. PEEBLES, M. D., SAN DIEGO, CAL.

**ૄૼૺઌઌઌઌ૱ઌઌઌઌઌઌઌઌઌઌઌઌઌઌઌ૱** 

poor man suddenly becomes rich, his feeling for the poor gradually weakens as his wealth increases; and in a generation or two his offspring have forgotten "the base degrees by which they did ascend."

The Vanderbilts of the world to-day have forgotten the poor boatmen of yesterday. Altered conditions beget altered sentiments. The poor can but envy the happier state of the rich; and we see this exemplified in children even before reason reaches them. The ravisher is created by the thoughts that spring up in the breast of father and mother when they see the indifference expressed on the faces and in the actions of the wealthy. This is a horrible truth, but truth often assumes horrible shapes.

If thoughts are things, what become of the thoughts that arise in the breast of the "sans culotte" at sight of the richly-garmented and voluptuous form of the daughter of wealth, as she almost floats by, radiant with careless health?

Beauty and comfort will ever excite thoughts of lust and envy, till the former things are passed away; and the psychological mastery of thought, that connecting link that finds expression for the spirit through the channels of the body, is more clearly understood.

Just as this article is concluded, I hear of the ringing speech of Senator Tillman, of South Carolina, in the United States Senate; and it bears so strongly on this very thing, I enclose two short extracts from it, apologizing for throwing that in last that should be first;

"The money-changers are in the present no bigger than a man's hand, may be too late. God grant it be not but this great Republic can only be saved from the miseries of revolution and internecine strife in the near the cloud to the east, the rain must future by its citizens casting aside blind allegiance to party and marshaling themselves under the banner of was but one of many similar visits he Jefferson's Democracy and Lincoln's had made during the last two months. Jefferson's Democracy and Lincoln's Republicanism."

The Armenians are here at your ble prince of ragged fellows.

In every city and hamlet and in a few moments the services were doors! In every city and hamlet and county of these United States they can be found, and I warn you they will not be held down for all time by started to disperse, that a cry was heard the Turks who now oppose them. A day of reckoning will come, unless there is no longer a just God in heaven, and when it does come, woe be unto those who have been among the oppressors of the people! The present struggle is, unfortunately, too like that which preceded the late civil war, inasmuch as it is sectional. The creditor and the manufacturing States of the North and East-those which have grown inordinately wealthy at the expense of the producing classes of the South and West-are urging this policy with the besotted blindness of Belshazzar. The old slaveholders of the South were not more arrogant or more determined. 'The sordid despotism of wealth,' to use the apt phrase of Justice Brown, is already felt throughout the land." CHARLES NEVINS.

#### Vicksburg Camp.

The thirteenth annual camp-meeting of Vicksburg, Mich., will be held in Fraser's Grove, commencing August 7

and closing August 30.

The camp ground is a beautiful oak grove, situated one-half mile from Vicksburg. Carriages running to the grounds day and evening. It is as ine a camping location as can be found anywhere, with commodious buildings and good hotel accommodations at very reasonable rates at the grove and town. Tents, 10 by 12, \$2 per week, or \$5 for the season; smaller tents, \$1.50, or \$4 for the season; for over Sunday; \$1.50, all with Those desiring to rent floors for their own tents can do so in the village Those desiring to rent tents should apply early in the season, and state if they desire cots or other furnishings. Bring your own pillows and blankets, whether you hire tents or bring them. Those desiring springs must order them in ad-vance. Furnished rooms, \$2.50 per week, or \$7 for the season. No ground rent will be charged, and tents put up free of charge. Season tickets, \$1.50: daily admission, 10 cents: any time less than two weeks, 10 cents a day. Meals at diving-hall, 25 cents for any time less than a week; by the week, \$3.50.

SPEAKERS AND MEDIUMS. . Mrs. Cora L. V. Richmond, E. W. Sprague, J. Frank Baxter, Mrs. C. A. Sprague, O. A. Edgerly. Among the mediums expected to be present are Geo. Parker and wife, trumpet and rapping mediums, of Elgin, Ill.: Jeseph King, materialization, of Pipestone, Mich.; James Riley, materialization, of Marcellus, Mich.; F. M. Donovan, slatewriter, of Bloomington, Ill. and others. writer, of Bloomington, Ill., and others.
E. W. Sprague vill act as chairman Cloth. \$1.25; paper, 50 cents.

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#### TESTIMONIAL

TESTIMONIAL:

Mycrhead, N. Y., Nov. 4, 1891.

DR. J. S. LOUCKS, Shirley, Mass.—Dear Sir—After ten finiths of severa sufering from excessive irritation of the stomath, lowels and bladder, and other complications, upable to eat except a raw egg, followed by great distress. In the last stage of dyspepsis, I was advised to try a clairyount, and sent you a lock of helr. You described the case perfectly. On taking the pleasant remedies I began immediately to pick up and can pow eds a hearty meal and attend to business. It is considered a wonderful cure.

Yours very sincerely,
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case. Here is one of her many cures:

Edgar, Nebracka, Feb. 21, 1895.

MRS. DR. A. B. DÖBSON—Dear Lady and Beloved Sister:—It is with regret that I write to you, because I am ill; but feel truly grateful that such a way is open to mankind. I will employ no regular physician unless I am obliged to.
Sister sent to you; site said you described her discase more correctly than Dr. Dobson did. May the angels ever help and bless you.

BARAH A. WERNER.

throughout the meeting.
Vocal music will be furnished by
Misses Mildred and Delelle Fletcher, of Mendon, Mich. Mr. and Mrs. W. H. West, of Battle Creek, will furnish mu-sic on guitar and mandolin during the entire season. Each Friday evening will be devoted to dancing from 8 to 12. Saturday evening, August 22, a musical and literary entertainment will be given by J. Frank Baxter.

Reduced rates of one and one-third fare for round trip have been secured on the C. & G. T. R. R. from Lansing to South Bend; and on the G. R. & I. R. R. from Sturgis to Grand Rapids. Tickets to be sold on the 7th and 5th of August, and Tuesdays and Fridaye throughout the meeting. Good till August 31. Let everyone take advantage of these rates, For full particulars address Jeannette Fraser, Vicksburg, Mich.

Mind Impulse Leads to a Reunion The discovery of a brother who for many years had been mourned as dead was the result of the heed Mrs. W. E. Hughes, of 3536 Ellis av., gave an inex-plicable impulse to go to Pacific Garden mission recently.

For some time Mrs. Hughes has had

mission in the slum quarter of Chicago. While this unseen agency was asserting itself in the mind of Mrs. Hughes a similar force was at work upon a poor tramp, "Tom" Evans. When Evans tramp, "Tom" Evans. When Evan drifted aimlessly into the Pacific Garden mission on this eventful night it As he dropped into a chair near the middle of the house he looked a rerita-

over and the converts rose to receive the congratulations of the Christian workers. It was at this time, as the audience from a woman present. Every eye in-stantly sought her out. She was eagerly pushing her way through the throng,

crying as she did so:
"Oh, my poor brother! Tom, Tom,
how glad I am." Evans, who had turned with the rest at the sound of her voice, simply said "Sister," and they were in each other's arms. The scene was intensely dra-

matic.

The family, which consisted of father, mother and the two children, lived at Youngstown, O. The brother and sister were greatly attached to each other, but one day, as the result of a disagree-ment with his father, the boy ran away from home, and his sister had not seen him since till this seemingly impres sional meeting.-News.

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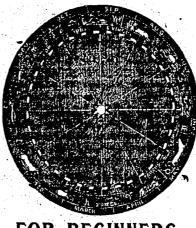
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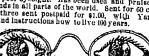
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